Unity

E

TS

ayer Is Answered
Dorothy Yost

od's Inexhaustible Substance
Genevieve Courtney Maurer

AZINE DEVOTED TO CHRISTIAN HEALING

Christ mind quickens me, and I feel Spirit life restoring me to health and wholeness.

Use from June 20 to July 19

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

VOL. 82 KANSAS CITY, MO., JUNE, 1935 No. 6

CONTENTS

Prayer Is Answered, *by Dorothy Yost* 2

The Father and I, *by Alice Carey* 11

God's Inexhaustible Substance 16
by Genevieve Courtney Maurer

A New Teaching, *by Stella M. Templeman* 23

God's Idea (Part II), *by Clarence E. Gray* 29

Ruth, the Faithful, *by Alice M. Hopkins* 38

Sunday Lessons 44

Meditation (Song) 65

The Gift, *by Clarence Edwin Flynn* 66

Silent Unity 67

Health and Prosperity 68

Prayers Answered 71

Help from Silent Unity 79

The Purpose of Unity 83

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage, provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

NRA CODE

15 cents a copy; $1 a year

NRA CODE

Prayer Is Answered

By DOROTHY YOST

In the matter of prayer most of us have neither the confidence nor the patience to wait, to listen

This listening is not just a staying in one place, a resting of the body. It is an inner listening, an alert attentiveness every minute of the day

I SUPPOSE I HAD BEEN working overlong on the ject of prayer. I had just received a letter f a woman whose husband was desperately "m sick." She wrote, "We have prayed ten thous prayers and none of them has been answered." cry of helplessness was but the echo of countless oth Too many people have looked at me out of haggard and said, "I pray and pray the best I know how pray earnestly, with as much faith as I possess— there is no answer." Before this statement I h been made mute. I could not tell them to go and p again. There was something wrong with their proach, some mistake somewhere along the line, and repetition of such a mistake might do more harm t good. Not knowing where the error lay, I could aid them to rectify it. To tell them that they nee more faith would have been as sensible as command a little green bud to become immediately a full-bl flower. Faith grows in the heart from the soil of perience, in the light of dawning realization. It ta time, and when a problem is present in a human and the need for an answer a seeming immediate ne sity, slow, sure measures are not acceptable. Desp tion rings the fire alarm and rushes back and fo waiting for help to arrive.

Yet I had read, over and over in the Bible, "A and it shall be given you; seek, and ye shall find; kn

it shall be opened unto you: for every one that ask-
receiveth; and he that seeketh findeth; and to him
knocketh it shall be opened."

I have always looked upon this as a definite promise.
eover it is an unconditional promise. The only re-
rement is action—the asking, the seeking, the
cking. Others have attested the efficacy of prayer,
as the prophets and the disciples, but they have
ed such catchwords as "faith," "righteous," "fer-
ly," "pure." Who can be sure that he has enough
or fervency or is sufficiently righteous to meet the
irements? But from the highest authority we know,
s Christ, has come a promise with but one condi-
and that one within the capacity of all to meet.
aid, "For every one that asketh receiveth." There
loophole here, no ground for an excuse. If we
ve in Him at all, we must believe in His words.
these, in particular, are detailed and clear. There
ot even be the slightest possibility of an error in
slation. There are too many explanations preced-
nd following the promise. Not just selected, faith-
righteous souls would be heard by our Father, but
y one!

HAT THEN OF THE WOMAN with the ten thousand
unanswered prayers, and my own memory of hun-
s of others crying, "I too have prayed, but nothing
happened."

his was the problem upon which I had been long
ork. If one took the words of Jesus as the truth,
ault could only lie within oneself. But what was it?

tried going back over my own experiences, using
as a scientist uses his notes and charts. I only
me involved in uncertainties. How had I felt on
sions when I prayed a prayer that was miraculously
ered? I could not recall the exact emotion. Very
then, how had I felt or thought on the occasions
apparently I had not been answered? This, too,
lost in the mist of yesterdays. I could bring to

mind the act and the result, but not the words or
emotions.

I got out the analytical concordance to the B
and looked up all references to prayer. I began a l
and careful checking——

And about this time I must have fallen asleep. (
moment I was searching for a verse in Job, and
next——

I was staring through a door into a room. It wa
small room, intended for study and meditation. Th
were books, easy-chairs, a table, and in one corne
shrine wherein sat a god. I knew he was there bu
could not see him, for the curtains of the shrine hid h
from my view.

Before him knelt a man—about forty, I should
—of the average type: rather successful in busines
good husband and father, a dependable neighbor, an
believer in God and prayer.

HE WAS PRAYING when I looked in on him, doing
sincerely, ardently, the phrases slipping from
lips with a smoothness that comes only from long pr
tice. He prayed and prayed; he told the god how gr
he knew him to be, all-wise, all-powerful; he ran o
the list of his divine virtues and his mercies; he
minded him how he, the man, had appealed to him e
since he was a child at his mother's knee. With this
a preliminary, he went on to explain the predicam
he was in and asked for guidance and aid. He gr
even more fervent here, and the words did not come
glibly but they rang truer. To put it plainly, he was
a crisis and he wanted help. Then he wound it all
neatly with a few well-chosen expressions of gratitu
and paused for breath, just before the amen.

In the pause, the god spoke. The voice issued fr
the shrine clearly, quietly, and a bit wearily.

"I hear you," said the god to whom the man pray
"I hear you and I try to answer you, but you won't
ten. Your continual chatter keeps me from gettin

l in edgeways—or a thought either, for that mat-

t was evidently the first time the god had ever said hing to the man, and the man stared at him, ked, dumb.

"You spoke," he stammered.

"Didn't you expect me to?" asked the god.

A searching silence lasted for a moment. Then, —I guess I—I never really did."

"Then why did you pray to me? Why spend all hours all these years, muttering in front of me, as have been doing?"

E MAN DID NOT HAVE a ready answer. He had ayed daily and diligently. Somewhere there must been hope and expectation.

"I suppose I thought that things would just happen ay I wanted them to," said the man. "I prayed to and hoped that they would—well, just happen. 's all."

"And when they didn't?" asked the god. "What ou think then?"

"Why, I thought that, perhaps, you didn't hear me."

"Do you think I am deaf?" This was asked rather ly and startled the man.

"No—oh, no——"

"You're saying that because you are afraid," said od. "I wish you wouldn't be afraid of me. It ses the issue right from the start. I'm not going y you with a thunderbolt or consume you by fire, t that out of your mind. If you believe I am cap- f hearing and yet did not hear you, that means you ht I was quite some distance away doesn't it?"

"I—yes."

"Then why not yell your prayers instead of whis- g them?"

"Sometimes I—I just think them," said the man.

"Do you believe in thought transference?"

"Not exactly. I suppose it can be done."

"Yet you thought your prayers and expected m hear them?"

"But that's different. You're—well, you are a g said the man.

"WHAT YOU ARE TRYING to say," said the god kindly fashion, "is that you believe I am a b superior to you and have more power than you and do things better than you. Isn't that it?"

"Yes," said the man, and released a long breat relief.

"Then why don't you let me do them?"

"What's that?" Again the man was bewildered

"Please pay attention," said the god patiently. said, if you believe I could do things better than why don't you let me do them?"

"Why, I've tried——"

"How?"

"I—I pray——"

"Yes, I've heard you. Then what do you do?"

"Why, then I get up from my knees and—an about my work."

"Exactly. See here," said the god, "not long you decided to take Jones in as a partner, didn't y

"Yes—yes, I did."

"And you talked the matter over with him, di you?"

"Why, of course. But I don't see——"

"You will in a moment. How long did you discuss the matter together?"

"Oh, about five or six weeks."

"Five or six weeks. Met every day, too," said god.

"Yes. It took a great deal of thought. We wa to understand each other thoroughly."

"You were more considerate of Jones than you of me."

"Why—what do you mean?" the man was appa It sounded like blasphemy.

'ever mind that now," said the god. "What did
vo talk about?"

USINESS, OF COURSE. I showed him all through
the plant. He went over the books. We dis-
l what had been done and what we expected to do.
we spent some time on the future—well, policy,
ight call it. In fact, we covered the field pretty
ighly."
or five or six weeks," nodded the god. "You
d him the bad side as well as the good side?"
f course," said the man with proper dignity. "I
d him to come into this with his eyes open. I had
proposition. I wasn't trying to cheat him. There
chance for success, and a chance for failure, too.
e all have to take chances."
hen you didn't think that Jones's entry into your
ss would definitely make it a success?"
'hy, no," said the man. "But I felt it would help
We—the firm and I—needed a man of his
——"
'hat do you mean by that?" asked the god.
'ell, he was honest and sincere, and a hard work-
e had new ideas, and people liked him. He made
s easily because he was interested in helping
-you understand?"
'on't you think I do?"
es—oh, yes, of course." The man suddenly re-
ered to whom he was talking. "But what I
to say was that he was an all-round good fellow."
nd I suppose I'm not," said the god quietly. "Well,
et that pass. Answer me this: Did you do all
king?"
ertainly not. I wanted to get Jones's ideas. In
e did most of the talking, and I listened."

'AT'S WHAT I particularly wanted to know," said
he god. He sat in silence for a moment. He
to be considering godlike things thoughtfully.
in a kindly way, he said, "Would it help any if

you just called me Smith or Brown?"

The man fairly goggled at him. "You—Smit —Brown?"

"Please try not to play echo to what I'm sayi said the god. "I really am making an effort to aid —again. I merely thought that if you could forget almightiness of mine, I might have more of a chan do something for you.

"You see, you've come to me so often, and down there—the rug is quite worn in fact—and have called me names——"

"Why—I never——"

"Nice names," said the god, "with exceptio high-sounding titles. You have extolled my virtues then asked a favor of me—or more than one. S times you have even fortified your faith by decla that I *would* give you health or happiness or prospe And I wanted to, there is no doubt about that. But wouldn't listen.

"At first you only prayed a few minutes. After you stretched the time out to an hour or more. O you would remain absolutely motionless and just t your own thoughts."

"I—I was trying to free my mind of all persona terests," said the man sulkily.

"I know. You were trying to 'clear all wires.' you had a problem on your hands, didn't you?"

"Yes," sighed the man.

"And you came to me to tell me about it because thought I could do something. Yet you never r listened to me, as you listened to Jones, because never really expected me to answer you."

"Not in this way—no."

"THEN TELL ME THIS: Suppose you had gone to J and told him your troubles. Then suppose had said, 'Thank you very much for listening to and had got up and gone away."

"But what good would it have done?"

"That's what I'm asking you," said the god. "N

s continue to suppose that during the day—or night
nes sneaked in and arranged everything to suit
"

'He couldn't," said the man.

'Please don't interrupt. We are just supposing.
s fixed everything for you, and in a few days you
d that he had changed the policy of your busi-
."

How could he?" persisted the man, forgetting the
onition of the god. "He'd have to consult me, first."

But if you refused to take the time to listen to
'"

Why should I, if I thought he had a good idea?"

But, you see, you never really expected him to an-
you—like that. You just wanted to tell him your
oles, and in so doing, you hoped he'd fix them—
just the way you wanted them to be fixed."

This conversation," said the man, "is too silly for
s."

That is what I have been thinking for a long time,"
the god. "A very long time."

he man, standing before the god looked him
ght in the eye. There was silence.

hen the man said, "I understand."

nd at that, though I did not see him, I felt that the
miled. It seemed to be a godlike smile, but it was
exceedingly warm and human.

N I WAS BACK in my own study, with my head
sting on the Bible and the woman's letter in my

Ve have prayed ten thousand prayers and none of
have been answered."

e words met my slowly opening eyes. I stared at
On the printed page of the Book was the prom-
Jesus, "For every one that asketh receiveth."

ddenly I laughed out loud. It was all so clear and
e. I saw the error the woman of the letter had
the one the man had made, and all the rest of

us who pray and claim we are not answered. I saw truth of the words of Christ. . . .

We do receive! We are answered. *But we do wait and listen.* We rush in, petition God and rush again, going our own way, acting on our own resp sibility, thinking our own thoughts—and expecting h to work a miracle in spite of us. In the matter prayer most of us have neither the confidence nor patience to wait. We do not show our Father as mu courtesy as we do a business associate. Intent up ourselves, we do all the talking to Him, and the mom we are through, up we get and away we go. We ha never tried to listen.

"I have," said a friend of mine when I pointed t out to her. "After each prayer I go into the sile and I wait there for—oh, perhaps an hour. Still I not answered."

This same woman was pleased and delighted wh she received advice from a lawyer six weeks after had placed her case in his hands. "He gives each his prompt attention," she told me. Six weeks fo lawyer—and an hour for God. During that hour, cording to her own admission, she finds herself thi ing of a million things—thinking her own though She had waited, but she had not listened.

THIS LISTENING IS NOT just a staying in one place resting of the body. It is an inner listening, alert attentiveness every minute of the day.

You may go about your work outwardly as busy a bee in clover time and still be so "tuned in" that slightest impulse from Him will find you ready a eager to obey.

It sounds simple, doesn't it? Well, it is if—and t is a most important point—if we are willing to g ourselves into His hands.

"For every one that asketh receiveth; and he t seeketh findeth; and to him that knocketh it shall opened:"

Yes. Every one.

The Father and I

By ALICE CAREY

he power of prayer is not the power of the human mind, but the power of God

/e are eternally one with the life of the Father. God's life is our life

/e must trust that inner voice, the faith that is in us, and leave all doubts and fears behind us

US SAID, "Come ye . . . apart." And God said: "Be till, and know that I am God." Listen to the ervant of God: "My soul, wait thou in silence for od only."

ue prayer is communion between God and man. union signifies union—unity. To solve the prob- f prayer, therefore, one must study it from a point that permits of the union of man with God. said, "God is Spirit," and again, "Know ye not e are a temple of God, and *that* the Spirit of God th in you?" "God is Spirit: and they that wor- im must worship in spirit and truth." There ose who have communed with God, so there must man a place or a state where he can come into close touch with God. There is such a place. 'salmist called it "the secret place of the most ' Jesus called it the "inner chamber": "But when thou prayest . . . pray to thy Father who ecret, and thy Father who seeth in secret shall ense thee."

d is omnipresent. He is in us, enthroned in our eart. He is "through" us, His very life flowing rs, as He dwells in our midst. He is all about the air that we breathe, in every living thing. e come in direct touch with Him in that secret of our being which Jesus called the closet or in-

ner chamber. As we pray we thus become still a turn our attention within. We close the door by wit drawing our senses from their contact with the out world. Prayer is a step above human thinking, as h man thinking is a step above physical activity. T power of prayer is not the power of the human min but the power of God. This higher power is invok through our thought but it far transcends it. As enter into this high state of consciousness we make co tact with the power of God Himself, which the pow of prayer is. In the world of sensation we expect have our senses played upon, but in this still and ho place our physical senses do not function. We discov that we have another set of senses, those which a spiritual, and by them we sense the presence of God, become conscious of our union with the One and d cover our divine sonship. "The Spirit himself beare witness with our spirit, that we are children of Go and if children, then heirs; heirs of God, and joi heirs with Christ." We are eternally one with the l of the Father. God's life is our life. Abiding in Go life, we are alive forevermore in that life which has ending.

THIS STATE or place of realization of our divin can be given to us by no human being. No one c come into this "place" from the outside. Until there a definite inner revealing of the reality of the indwe ing Christ through whom and by whom come li health, peace, power, and all things—who is all thin —we have not yet found the secret place of the Lo we have not heard the still small voice giving assuran of our divine inheritance.

To possess the secret of anything gives one pow over it. This personal conscious knowledge of the F ther in us is the secret that is the key to the power th is ours as sons of God and joint heirs with Christ. "T natural man receiveth not the things of the Spirit God: for they are foolishness unto him: neither can know them, because they are spiritually discerne

s sonship, this power in and through Christ, is ours n the beginning, but until we have entered the holy olies, the temple of God within us, and made con- with the Most High, we have no realization of it. s as if one sat in darkness in a room supplied elec- ally with abundant light, without knowledge of its lability, or without ability or desire to contact it, ush the button. The room remains dark when it ht be filled with radiant light.

HAT IS THIS power of sonship?

Listen: "I [God] am the vine, ye are the nches [a very part of God] . . . If ye abide in me, my words abide in you, ask whatsoever ye will, it shall be done unto you."

Again: "He that believeth on me, the works that I hall he do also; and greater *works* than these shall o."

Also: "All things whatsoever ye pray and ask for, ve that ye receive them, and ye shall have them."

Then what shall we ask of this Heavenly Father of as we commune with Him in His temple in midst of us? Of what do we talk when we are an earthly father? Do we continually ask him his and that and the other thing? No; as children earthly father we trust him to give us those things h we need, which it is right that we should have. do talk over with him our problems, our joys and ows, our aims, and our ambitions. Just so may we with our heavenly Father. And He is more ready lp us than we to receive His help. We are the only ns God has of visible expression, of manifesting self. Do we remember this, that in our life we are ifesting God to the world? And how are we mani- ng Him; what are we radiating?

As a stove that is cold cannot radiate heat, neither we radiate God's love to the world unless we have love in our heart and life through contact with God. that is my idea of prayer. It is not a petition, seeching, but a communion. We do not have to beg

to be taken care of. God is our Father and more th ready to take care of us, His children, if we acknov edge Him as our Father and continually abide in Hi "Your Father knoweth what things ye have need before ye ask him." "And it shall come to pass th before they call, I will answer; and while they are speaking, I will hear."

LIFE, STRENGTH, health, substance, all are a part our divine inheritance as sons of God and joi heirs with Christ—in "good measure, pressed dov shaken together, running over." If these blessings a not ours, then in some way we have fallen short in o sonship. Not, necessarily, that have we sinned, b we have fallen short, we have failed to trust G We have forgotten our part in the pact that God ma with us in the words, "All things whatsoever ye pr and ask for, believe that ye receive them, and ye sh have them." We have failed to pray, believing, kno ing, although faith bids us leave all doubt behind a promises that He will work out all things for our hig est good. Let me quote this verse, as given in the We mouth version: "Faith is a confident assurance of th for which we hope, a conviction of the reality of thin which we do not see."

We must trust that inner voice, the faith that is us, and leave all doubts and fears behind us. We mu say, as did Christ, "Father, I thank thee that th heardest me. And I knew that thou hearest me alway Doubt, fear, worry, these show a lack of faith. Phy cians have discovered that they mean much in the ma ter of health, as do also anger, hate, jealousy, and the other kindred thoughts and emotions that assail and set up all manner of disturbances in our physic being. Faith is a most essential part of prayer, communion with the Father. "Underneath are t everlasting arms."

THIS COMMUNION with God, when shall it occu There are and should be times of special turning

t, but with God always in the midst of us, a part of very being, prayer may be said to become an atmos-re in which we live, move, and have our being, in ch we turn instantly to God—who in every situation we meet with is "closer . . . than breathing, and rer than hands and feet." We have heard of the who had had a certain wonderful experience and

The Almighty will be thy treasure,
And precious silver unto thee.
—JOB

eafter felt that he was constantly in the presence God, in his joy, in his sorrow, in his work, in his . Why not?

God is not one of whom we need stand in awe and m we should approach in fear and trembling. God nnipotent, omniscient, omnipresent; and God is al-ur Father, ever close to us, loving, sympathetic, ful. But we must acknowledge and fulfill our son-. God stands ready in that "secret place"—aye, ning—to receive us, but He will not compel us to to Him. We are free agents; it is for us to open loor and enter in.

d, what a change within us one short hour
nt in Thy presence will prevail to make!
at heavy burdens from our bosoms take,
at parched grounds refresh as with a shower!
kneel, and all around us seems to lower;
rise, and all, the distance and the near,
nds forth in sunny outline brave and clear;
kneel, how weak; we rise, how full of power!
y, therefore, should we do ourselves this wrong,
others, that we are not always strong,
t we are ever overborne with care,
t we should ever weak or heartless be,
ious or troubled, when with us is prayer,
l joy and strength and courage are with Thee."

Inexhaustible Substance

God's Inexhaustible Substance

By GENEVIEVE COURTNEY MAURER

The one God substance is eternally, evenly present in all

The form of things changes, but the substance of God is changeless in its completion

Substance, as we define it in Truth, means that spiritual material from which all visible things are created

SINCE THE BEGINNING of thought man has visione some source of inexhaustible wealth. Not reali ing that the desire is father to the fulfillment, has persisted in dismissing the idea of its possibility pure phantasy. Consequently, though the same desi to obtain access to an inexhaustible source of wealt still lives within him, man has by the summary di missal of his innate longing postponed its fulfillme until his conscious mind reaches the point in enlighte ment where he will not only accept the idea of the i exhaustible substance as possible but actually live it Truth.

There can be only one substance that it is impossib to use up, and that is substance itself, the substance God. God, being eternal good, is without beginning end. Neither man nor man's creations can in any wa exhaust that central, eternal something that is eve moving in and through all forms, continuously fulfillin itself out of itself. All things are made out of this sub stance and are full of it. The spiritual substance God cannot be confined within finite limits, because Go and all of God's attributes are invariably infinite. Th form of things changes, but the substance of God

geless in its completion. Therefore, regardless of present, or later forms, that which fills every , visible or invisible, to overflowing is the eternal, geless, infinite substance of God. There is no void is substance.

his is the one substance that is indestructible, in- stible, and infinite now and always. The Scrip- tell us that without God nothing was made, hence presence is in all creation. Likewise, the creations d endure, for "whatsoever God doeth, it shall be ver."

he mystics of old wisely explained the ever-present ss of God's substance by saying that God has His r everywhere, His circumference nowhere. We come to regard God as a great impersonal princi- vailable to all, and we explain our thought in mod- erms by saying that wherever there is any mani- cion whatever either in the visible or invisible l, God or Spirit as primordial substance forms the r of that manifestation as well as every other point n it. Substance, as we define it in Truth, means spiritual material from which all visible and in- e things are created. Substance is the divine y, God, "standing under" everything, but it is even than that since it is also the very essence and life eation. Substance is that which solely by virtue being substance permits anything to be.

N OUR ENDEAVORS to understand God as substance e need to lay aside partial truth and demand the truth of our indwelling Christ, as in our thinking all the way back to this ever-present inexhausti- bstance of being that is the inherent material and everything from a piece of stone to a magnificent nony, from a gorilla to the quantum theory. The truth is that God substance is the foundation, the and the outer structure of all that is at all, ever een, or ever can be. God is good, so all that is at good. The creations of God are good, and whatso- God has created endures forever.

To show how we should lead our thinking clear b to God's ever-present substance, let us consider the cident of a woman who sprained her ankle while cli ing a mountain path. Her hostess, eager to help, p duced a foot bath of hot water as a means of reduc the swelling. The guest, who was quite new in Un thought but nevertheless very much alive to its tru used the simple remedy, but at the same time she k affirming that God is the only substance there is, he that her body is made of substance that can never injured, hence that only the perfection of God can manifest in her mind and body. The swelling quic became nothing, no pain was felt, and in a very sh time after the accident she went around with absolut no indication of any sprain.

THE HOSTESS CONTINUED to exclaim about the effic of hot water for sprains until the guest was move say, "God's substance always reveals its divine nat of perfection and health."

"I don't know what you mean," the hostess marked. "But if you are talking about what hea you, I tell you again the hot water did it."

"If that is so, just what is there in the water t heals?"

"The heat," the hostess answered.

"Then hot water should be good for everything," guest stated.

"Oh, no, just for some things. You can't use h at all with appendicitis, for instance. I am incli to believe that there are certain properties within water that help," she replied thoughtfully.

"You mean, some invisible properties that good?"

"Oh, indeed, they are good. That is what I am t ing to tell you, I guess—that the good in the heat a the water does good!"

"And that is exactly what I mean too," laughed guest. "In Unity we always go clear back to that go which is always good and not just good sometimes,

ling upon the attendant circumstances and condi-
s that restrict it. In fact, we go back to the uncon-
ned essence of good that exists forever within all
ons, conditions, and things. Can you visualize any
sion or circumstance where no good can be found
u really look for it?

No, I can see that if you were looking for good as
oundation of all things, it could be uncovered."

YES, AND THAT IS just what we do," the guest con-
tinued. "This presence of good which is always
found is what we call 'God.' God or good—the
are the same—is the very center and structure of
e things that are manifest, from energy to flesh,
atoms to solar systems. Everything consists of
ame spiritual material of good. This reality of
that is within all visible and invisible things is
ubstance of God."

he son of the hostess, a young man of college age,
been listening with evident interest to the discus-
between the two women.

Click!" he cried. "That explains something that I
been reading in A. S. Eddington's book 'The Na-
of the Physical World.' He says, 'I have . . . drawn
y chairs to my two tables,' as an introduction to
xplanation that there are invisible duplicates of
object about him and that the invisible dupli-
are really more efficient than the visible, because
nvisible will survive even fire and earthquake.
gh he doesn't call it that, I can see now that he
s that this invisible table is made of this spiritual
y that is ever-present and that our guest calls 'God
ance.'

But he says more still that substantiates the idea
ou brought about this God substance being the in-
e reality as well as the visible manifestation. He
s that there are many things in physics, such as
s and potentials, that have no duplicates at all in
isible physical world, that nevertheless are very

real to the scientist as a part of the underlying reali of everything that is."

"I am sure that we are inclined to rely too mu upon our senses and to believe that only those thin which our senses reveal to us have any substance," mother offered.

"Say," continued the son; "both of you think yo body is something pretty substantial, don't you? W listen to this: 'The atom is as porous as the solar s tem. If we eliminated all the unfilled space in a ma body and collected his protons and electrons into mass, the man would be reduced to a speck just visi with a magnifying glass.' What puzzled me was w was in this porous space in us and in the solar syste but now I see that it is this universal substance or G substance that you are talking about."

YES, THE IDEA that God is everywhere evenly pres applies to all substance. "Every good gift and e ery perfect gift is from above [human thought], co ing down from the Father of lights [the universal G substance], with whom can be no variation."

Since this God substance is not subject to variati it is evenly present in all manifestations. It is just much present in a table as in a rainbow. There is not ing out of which anything can be manifested at all e cept God substance. It fills every form, visible or i visible, to the full.

We have the outer eye with which we see the tab our body, or the rainbow, but the outer eye does not s things perfectly. Indeed, the scientist brings out t idea most convincingly that the world of material or o jectified substance is one of the greatest illusions th the human mind has accepted.

However, we also have a duplicate organ of sight, invisible, inner eye, the eye of Spirit, which actual sees and comprehends this ever-present universe God substance.

The God substance or spiritual material out of whi

ings are materialized is referred to in the Scrip- as 'the Father of lights.' Indeed, light is the form this universal substance takes, and it is this light we see with the inner eye. This substance is bril- snow-white, scintillating light, so glistening and iful in its radiance that it is like no earthly ex- ion of light that we now know.

his God substance or white light of Spirit is ev- here evenly present—in one's hand, mind, affairs, , table, flowers, rocks, animals, the earth, the air, , fire—there is no place where God substance is This is the spiritual reality in all things, and be- rom God, it is always good, whether in visible or ble form. All is God substance.

his substance or light of Spirit is in a state of con- motion. Its dazzling whiteness interpenetrates thing. Hence the light or substance that was in ne moment may move over to the table at which re seated and the next moment may become a part ur typewriter. Substance moves in every con- ble direction, flowing continuously through all s and lighting them up with a scintillating bril- .

rms and ideas change, but substance never. Even the forms and ideas of things are changing, sub- e still remains present and actively in motion. Like e attributes of God, substance is whole, complete, erfect.

e common substance of everything visible and in- e could never be depleted. What creation or de- f man could exhaust its infinite supply, since all s created and uncreated are made out of this uni- substance?

t any; for there is no thing of which God is not er-present center and structure. We have the rity of His Word. God's substance, with which ngs are continually filled to overflowing, is good essence, eternal, ever-present, free-flowing con- y, and inexhaustible.

The one God substance is eternally, evenly prese in all.

You can know this as true in every detail by tur ing to the indisputable authority within yourself, yo indwelling Christ. If you would behold this one su stance in all its radiance, become one with your i dwelling Christ. He will clear away the false belie from your intellect and deliver to you the Truth in its glorious, wondrous beauty.

Continue to treat your mind and meditate for sustained consciousness of the inexhaustible substan of God until it becomes manifest in outward expre sion.

We Give Glad Thanks to You

By J. J. May

For flower stems cleaving upward through
the sod;
A brilliant sunset line of crimson hue;
The purple velvet of a summer night,
We give glad thanks to You.

For lilacs swaying stately in the breeze,
Their lacy fronds uplifted to the blue,
The breathless beauty of a moon-drenched
night,
We give glad thanks to You.

For faith and hope and love, these three—
Their meaning flaming in our heart anew;
The height and depth of Your great mercy,
Lord,
We give glad thanks to You.

A New Teaching

By STELLA M. TEMPLEMAN

:sus' final instructions to His disciples were to heal the sick and cast out devils

:sus' treatment of mental cases, since it was thor-ighly successful, is worth studying and adopting now

/ casting out our own devils we learn to do the eventive work that forestalls irrational thought d behavior and keeps us sound in mind and body

HAT INSANITY and various forms of minor ob-sessions as well could be relieved by a word of command, leaving the afflicted one sane and ra-, was a new teaching to man two thousand years With the exception of those who take primitive ianity at its face value the idea is still new to the oday. Yet Jesus' final instructions to His disci-vere to heal the sick and cast out devils, which that He recognized in them the same power to lbeit in undeveloped form, as He possessed. They to use His method, to have unwavering faith in authority. His authority was the Christ con-ness, and it was to be theirs also.

typical case of restoration to sanity is related by in the 1st chapter of his Gospel. He says that in naum "there was in their synagogue a man with lean spirit; and he cried out, saying, What have do with thee, Jesus thou Nazarene? art thou come roy us? I know thee who thou art, the Holy One d. And Jesus rebuked him, saying, Hold thy and come out of him. And the unclean spirit, g him and crying with a loud voice, came out of And they were all amazed, insomuch that they ned among themselves, saying, What is this? teaching! with authority he commandeth even

the unclean spirits, and they obey him."

Just what the term "unclean spirit" meant in Jes day we do not know; but it is evident that the con tion amounted to an obsession in the grip of which one afflicted was not himself. Today all forms of m tal aberration, from mild dementia to violent insani are classified as diseases of the mind or of the bra Doubtless these derangements are the same as th once thought of as demon possession, though that te plainly included epilepsy also. Jesus' treatment mental cases, since it was thoroughly successful, worth studying and adopting now. By a word of co mand to the subconsciousness of the possessed one sus straightened out the complex and set the man f to act sanely and think normally. Jesus healed in c nection with His teaching, and both were "with auth ity."

To speak or act with authority (and teaching both), one must know exactly what one is talki about and be sure of the ground of one's acts. Je gained this certainty of conviction through His perf expression of the Christ mind. For certainty of c viction it was, and not any external power over oth men. Jesus had no legion of soldiers at His back enforce His commands. Neither brown shirts nor bla saluted Him, bringing the world in blind homage His feet. His was a spiritual dictatorship combini absolute certainty of inner conviction with perfect ou meekness. "Ye call me Master and Lord: and ye s well; for *so* I am," He said to His disciples, and t words would have a high and haughty sound inde except that He spoke them just after He had wash the disciples' feet.

Jesus knew what He had to work with, and knew also what he had to work upon. Through atta ing God consciousness He attained divine wisdom. unifying His mind with Divine Mind He familiariz Himself with the universal mind, so that He knew wh was in man. He was not experimenting when He co

ıded the unclean spirit to be still and come out of man; He was doing His usual work.

We likewise have healing work to do. Each of us at times braced up a friend with an admonitory ll yourself together!" to prevent his going to pieces tionally, but most of us have yet to realize the ac- conviction of power to command the restoration to ity of one who has lost control of his mind com- ely. Our best course is to gain confidence by be- ning with ourselves. By casting out our own devils earn to do the preventive work that forestalls irra- al thought and behavior and keeps us sound in mind body.

IE DEVILS that possess us as they did the people of ncient times are legion. All are adverse states of d or conditions that have arisen as results of such erse states. First of all, we are bedeviled by fear. ning more adverse than fear or more universal in e possesses the race mind. We can command fear, e will, by taking thought of our capacity for courage by using the word of authority thus gained. Each of ın say to our fears, *"Be still and begone from me. I a child of God, and I am filled with the Spirit of er and might. This is sufficient from me at all s."* As we thus remind ourselves of our divine ground, we become fearless, courageous, and equal l occasions.

A second devil to be cast out is disease, and here n we begin our attack most successfully by casting ll fear of disease. Taking the Christ consciousness ır authority, we may say, *"I am absolutely fearless unafraid. This condition is a negative thing, and a positive being, a child of the Creator of all good. ıse can have no power over me."* As we gain con- ce from affirmations of this kind, we establish our- s in a state of mind that is receptive to health r than disease, and the healing power of Spirit (or ı prefer to think of it so, the healing forces of na- can work in us to better advantage. We can ac-

celerate the process by some such affirmation as, *"I be lieve in the power of the Christ mind to keep me whol and according to my faith it is now done unto me."* Hold ing this thought faithfully in mind and refusing to se any evidence of illness as belonging to us hastens re covery.

ANOTHER DEVIL that we should oust at once is doub The doubting man is not an altogether sane or ra tional man. He lacks that quality which steadies th mind and holds it true, namely faith in a power tha makes for righteousness. A French writer describe one of his best-loved characters—a physician of dee sympathies and keen insight into human nature—a "practicing virtue without believing in it." The in ference is that he himself observed a high standard o virtue, but that he did not expect others to equal hi in that regard. The man whose faith in virtue equal his practice of it is a saner as well as a more lovabl man than was the physician. It is more rational to be lieve in what we are doing than to believe one thin and do another. The poet who sang:

> "There lives more faith in honest doubt,
> Believe me, than in half the creeds,"

had in mind not common, modern skepticism, but th habit of searching for Truth and of being satisfied wit nothing less. The writer of Thessalonians recognize this habit and commended it when he admonished hi fellow Christians to "prove all things; hold fast tha which is good."

Another devil of which we may well rid ourselve is selfishness. The selfish person lacks perfect menta balance, for selfishness biases both mind and heart b making the part seem greater than the all. A good af firmation for overcoming this adverseness is th thought *"I am a part of all I have met,"* and a second *"My Father is greater than I."*

THE METAPHYSICIAN SEES in the account of the crea tion of Eve as a helpmate for Adam the truth tha

ul principle is essential to the perfect expression . This soul principle is the subconsciousness, and gh its action man must learn to express his innate ction. Of "the mother of all living" man is born into the universal life. Jesus showed us how to and the subconsciousness so as to make it serve tmost needs. We know that one man can com- another and that the other can obey the com- ; in fact the whole system of master and servant on the basis of "Go, and he goeth . . . Come, and meth . . . Do this, and he doeth it." We have it for granted, however, that commanding and g were limited to conscious action. The subcon- activities have been commonly thought of as d the reach of being ordered about, in a legitimate and the new-old teaching that they are capable perfect a response to command as the conscious s one that men everywhere need to take to heart. he thought strikes us as novel, we can match that y with a new application of it to the task before ow and again we need something new to stir our iasm and give our mental and spiritual muscles se.

H AND THE WRITER of Hebrews alike urge us on conquer the new world of the subconscious mind: with the hint that no farmer puts in all his time g, but that he proceeds to harrow the soil, sow ds, and finally harvest the grain. The writer of vs, in the 6th chapter, urges his readers to leave trine of the first principles of Christ and press perfection. No one wants to con over the multi- on table indefinitely; every one wants to find is good for and make use of it in practical ways. on follows Isaiah and the writer of Hebrews in rds: "And we are now men, and must accept in hest mind the same transcendent destiny; and iors and invalids in a protected corner, not cow- eing before a revolution, but guides, redeemers efactors, obeying the Almighty effort and ad-

vancing on Chaos and the Dark." Our helpmate, t subconscious mind, stands ready to obey our comman when we give them in full faith and confidence that th will be carried out.

The subconscious mind is plastic under the almigh effort. Man himself, centering his thought in t Christ power, makes that effort when he speaks t word of authority to his inner self and releases hims into the more abundant life that is at hand, awaiti his appropriation. He can do this in as simple words those Jesus used, with as little emphasis or shouti evident in them as there is in His. Man's author gives him complete conviction that he is dealing w one of the eternal realities over which he was gi dominion in the beginning. As he advances step step in his divinely appointed work, his conviction de ens and becomes surer, equipping him with inner sion so that his faith becomes sight. He then kno Him whom he before only believed, and out of his ne found knowledge he speaks with the authority of a pe fectly balanced mind.

PRAYER

On the threshold of this busy day
I pause and, pausing, pray
That all my actions tempered be
With kindness and with charity;
That all my thoughts, however small,
Be very just and big withal.

With dawn's cool glance upon my brow
I humbly ask that I somehow
May strive and, striving, gain
Not things material and vain,
But those of Spirit, worthy to attain.

—*Wilhelmina DeWitt*

God's Idea

A True Story

By CLARENCE E. GRAY

Part II

EDITATION AND ABSORPTION were evidently deeply at work in the boy's mind. He did not speak for several minutes. Then suddenly, , I must get on down town. Thanks a lot for hing!"

Iow, I wish you would stay with me here tonight, ," said the doctor, "but if you have one more s lodging at the Helping Hand, I'll let you go so n get your clothes." The youth's overalls showed ent washing, and he had mentioned taking a r the last two nights at the charity hotel, so the was not surprised when the young fellow told e had a fairly decent suit in his bundle, checked Helping Hand. Having had some interest in this able institution he knew too that the boy would comfortable cot to sleep on for one more night. ut I insist that you come out here tomorrow. I ive you some work around the place."

you don't mind, Dr. Drake, I'd like to take one whack at looking for a job tomorrow. I think e this town."

Vell, wherever you think you can do the most As the boy turned to go, he added, "Wait a Louis, here is a key to the house, in case you get before I do tomorrow evening." The emphatic l that came as the response to his offer was just e expected. He continued with what was on his

ell, I will leave the back door and the kitchen nlocked. If you get hungry there's food in the

icebox. Are you sure that fifty cents will carry y
through tomorrow?"

The boy laughed heartily as he started around
house.

"I have gone a whole week on fifty cents. Ri
now I don't feel like I would want to eat again
several days! Good night, Doc!"

That night two men felt a renewed interest in l
One called it "a lucky break," the other, "God's han
But both were thinking.

The sun was in the west again. It had been anot
stifling hot August day, but it had seemed such a be
tiful day. Dr. Drake alighted from the street c
purchased a "canned" meal at the corner store a
started north toward home. A call attracted his
tention and, turning, he saw Louis rounding the corn
It wasn't the same Louis quite, for he had on his s
this time. It was wrinkled of course, but of fair qua
apparently, and the lad's fine physique made up
what his clothes lacked.

"WELL, PARTNER, do you have supper read
laughed the doctor, "or did you burn it, a
come to warn me that we'd have to eat out?"

"No, I haven't been to the house. I thought I'd w
here for you."

"How long have you been out here?"

"About an hour. You see, I walked out from to
and I allowed myself more time than I needed."

"What! You walked the four miles from do
town on a hot day like this!"

"Well, it didn't seem hot. Anyway I decided t
afternoon that I wouldn't look for work any longe

"I see," mused Dr. Drake, "you decided it was j
as easy to walk out and save a dime as to find work
earn the dime. Is that it?"

"No. I thought over what you said last night, a
I decided I could do the most good at home. I start
—well, you see I came out this way, intending to
the road out of town this afternoon. When I

far I decided it wouldn't be fair to leave you with-
—well—thanking you for your kindness to me. So
ited in the shade of the store there."

'Well, now, I appreciate that, Louis. I would have
grieved if you had pulled out of town in that man-
Besides, you can't leave town without money."

'I'm not taking any money from you, Dr. Drake,"
young fellow replied emphatically. That's one rea-
why I thought at first I would leave today. I can't
any charity from you. I'll get home all right. You
I have an idea that I may be able to use to work
way home. It isn't my idea, but—well, I tried to
a crippled fellow at the mission last night and, as
said always happens, I got some good in return. He
me this idea after I had given him the forty—well,
I had helped him."

SEE," said the doctor knowingly, as they ap-
proached home. "You gave the crippled fellow
last forty cents, out of the fifty I gave you." The
was embarrassed. "So, in return, God gave you an
as to how to double it!"

No, the cripple did," the boy replied, without think-

ut as the two faced each other on the porch, the
man looked steadily at his companion and re-
d with certainty, "God did!"

ney entered this time through the front door with
up.

hat evening a wholesome companionship was re-
d. The boy was no longer ashamed of himself.
doctor had made him feel that they were on an
footing. They had divided the duties of the eve-
meal. They moved the table to the shade of the
m in the back yard.

ne of the neighbors called over while they were
g, "Ice cream for dessert, Doc! Whistle when
ready, and I'll bring it over. I had my bridge
his afternoon."

Well, now, I never cared for bridge much, but I

think I do now," laughed the doctor in reply.

"They don't wait until you get sick to come to he you, do they!" Louis said later, as they topped the meal with the delicious peach ice cream.

"They're doing it in honor of my guest," Dr. Dra insisted.

"Maybe they don't know your guest is a bum o the streets."

"DIDN'T YOU just tell me you were going to wo your way home, and that when you got the you were going to take back your old job in the p factory?"

"Yes."

"Well then, you're not a bum."

"Well, I'm not from now on. But I was last week

"No, son," the doctor replied, forgetting his d termination to avoid any superior attitude, "you we just thinking the wrong kind of thoughts. The re you wasn't any different. If you will just change yo attitude toward the world, you will find that the wor has likewise changed. No doubt, when you left hom and found roughing it a little rougher than you had a ticipated, you began to sour on the world, and ever time you got a rebuff you hated the person who gave to you."

"Yes, I guess I have hated more people on this tri than I ever did in all my life."

"All right. You will be asking for work from no on. But you can hold your head up. Many people wi turn you down. Smile when you ask them, smile whe they say no, and when you go on your way, think kind thoughts of them—or else don't think."

"I know what you mean, Doc. I felt like lovin everybody today. When they turned me down one afte another this morning, I kept feeling sorry for them i stead of myself. They probably have so many appl cants for work I expect they do lose patience."

"Fine! Now you're on the right track! And say

oned the doctor, "what is this new idea for get-
vork on the way home?"

OD'S IDEA?" laughed the boy.
"Yes."
Vell, it's this. Everybody needs his house painted
out many have no money to do it with. Many
just need washing. They're covered with grime
ot, but underneath is a perfectly good coat of
By using a washing powder in water, and bor-
g a pail and a rag, I can clean a man's house and
it look shiny and bright, just like new!"
nd you're sure it won't hurt the paint?"
h, no," Louis continued, enthusiastically, "it
hurt the paint—that is, the cripple said it won't."
ou seem to have abilities as a salesman," his
encouraged. "You have sold me on the idea, too.
will you take to clean my house that way?"
othing, Dr. Drake, nothing! Do you want it
"
ot for nothing." The doctor was thinking rapid-
want it done though, and I'll pay you."
o. Not after what you've done for me. I wouldn't
f charging you!"
t's see, now. We've been pals so far. Why not go
is together? The experience will benefit you.
eaning will benefit my property. It will take—
ng—three days?—to do it."
h, I think I could get it done in two days," re-
he boy, with ever-rising enthusiasm.
ayway," continued Dr. Drake, "I would have to
regular man about seven dollars a day. We'll
ack of the time, what it would have cost me to
done, then you take half and I'll keep the other
Fair enough?"
-es, sure, but——"

L RIGHT, that's settled! You stay here with me
onight so you can start in early tomorrow morn-
ractice on my house. Learn the best way to do

the job, and then you can start home with confiden
and also a little cash."

A moment's silence. The doctor felt the boy's
were upon him, but he waited for the reaction.

Then with a voice, trembling, almost broken, "
you're a good sport, Doc! I'm—I'm kind of glad I di
leave town this afternoon. I had a feeling—well, so
thing told me I shouldn't do it."

"All right, buddy, you just keep on listening to
little something. That's God talking to you."

"Oh, do you think so?"

"I know so!" The emphasis brought a mome
silence.

The moon peered over the schoolhouse again.
beams danced, this time in the boy's eyes, still m
with emotion.

The boy continued the subject, a youth's search
proof. "I've heard of people talking to God—pra
—but I never have heard of God talking to us."

"He does—and people should learn to listen, sh
practice listening." Dr. Drake thought a moment,
continued, "How foolish it would be for a patien
mine to tell me all his troubles, and then dismiss
without listening to my directions?"

"I have—listened!"

Dr. Drake glanced surprisedly at the young m
and Louis met his eyes squarely, smiling.

THE FOLLOWING MORNING Louis went to work on
house. When the doctor left for his office d
town, the young enthusiast had already incorpor
some "new ideas" in his activities.

"Just happened to think," he explained, "that
might do it better."

That evening Dr. Drake found two men on
ladders.

"Find it so dirty you had to hire help?" he laug
looking up to the roof of the front porch. One ma
each ladder, they were perched high in the air al
the porch roof. One was slopping the washing flui

n a bulky rag, and the other following him from a
e higher up with a rhythmic swing of another rag,
rrupted only by an occasional rinsing in the pail
ch hung at his elbow. With one or two swipes the
o of siding seemed to change color. Above it was a
ht yellow, with a clean white trim. Below, well——
'I didn't realize a house would accumulate so much
from one's neighbors," Dr. Drake commented
hingly.
'And I didn't realize that one's neighbors would
give a hang about helping to clean it off either,"
tered Al Whitaker, "till you moved here."
Later that evening, when Louis had gone to bed
, meekly admitting his exhaustion, Al Whitaker
e over to talk with Dr. Drake. They sat, feet
ped high on the porch rail for nearly an hour.
Takes some of the weight off your heart," Al had
once whimsically. Tonight it seemed unnecessary,
he was in a good humor.

WANT TO THANK YOU, Doc, for the sound advice
you gave me a couple of weeks ago when I blew
ecause I'd been put on half time down at the shops.
sounded kind of sarcastic—telling me to take what
ion I had and go use it. But I did as you said. I
my three days off with good grace. Began using
to think up some way that I could help my boss
the three days I was there. I did get an idea, too,
ow to rebuild that conveyor down there so it will
twenty per cent more load. The boss said it was
—and to just keep on thinking."
hey both laughed heartily at this jibe, but talkative
as not to be stopped for long. "And the kid this
noon—I was afraid he'd fall, working up there at
eak of the house. Nice kid, too. He gave me
more ideas telling me about some machines where
d worked. I'll have another improvement to sug-
o the boss when I go back Monday."
That's fine, Al," said the doctor encouragingly.
sure your superintendent will appreciate it."

"You know Doc, I believe the kid was right. I said he guessed the Lord helps those who help oth people."

The darkness hid the smile that came to the d tor's face.

TWO YEARS PASSED, and Al Whitaker was sitting aga with Dr. Drake on his front porch. They were s "close" neighbors, as Al liked to express it, and he s confided to "Doc" all his problems and successes maintenance superintendent at the shops.

The doctor pulled a letter from his pocket. "Reme ber the young fellow who washed my house summ before last?"

"Yes, indeed! Did you hear from him?" Mr. Wh aker inquired eagerly.

"Yes, I knew I would, but not until—here, let read you part of his letter:

"Dear Dr. Drake: You may remember me as the 'bu you salvaged and took home with you two years ago. I co not understand why you did it. I knew, though, that would consider your efforts wasted unless I made good, I waited until I could write you a most optimistic letter.

"I should feel that I could never express enough gra tude to you for setting me on the right path, were it not the assurance I have that God's voice was guiding y I figured that if God could make that kind of a pal of you, could be the same Pal to me. And it's all so simple, isn't

"I came home—no trouble at all finding work on the w I took back my job at the bottling works. I helped Dad ca up with the payments on the home—I guess they were reason why he used to seem so grouchy. We're a happy fa ily now. And I have my coveted job as sales manager good old Mr. Fogarty."

Dr. Drake stopped reading. Moonlight was reflect from the roof of the big house across the street. T doctor rose.

"That reminds me," he said slowly, as he carefu folded the letter, "let's go round to the garden. I m water the flowers."

Al Whitaker could not wait until they reached the
len.
So the kid was a bum off the streets, was he? What-
gave you the idea to do that for him?"
n a confiding tone, half reprimand, the doctor's an-
was "God's idea!"

(THE END)

OMNIPRESENT

By FANNIE HERRON WINGATE

The wonder of it all:
  Green grasses growing,
The perfume of the flowers,
  And soft winds blowing;
The tint of apple blossom
  And its fruit;
The orchestra of nature
  In salute;
The golden glow of harvest,
  And the earth
Arrayed in gorgeous raiment;
  Spring's glad birth!
And through it all a force
  We cannot see—
The power of God, who works
  Eternally!

Great Demonstrators of the Bible

Ruth, the Faithful

By ALICE M. HOPKINS

I will lead him also, and restore comforts unto him

LIFE IS A JOURNEY. At each bend in the road we a presented the opportunity to make a choice. Th choice either leaves us on the well-beaten tra where safety and the accustomed duties and pleasu of life would seem to lie, or it leads us forward alo a new trail where there may be new opportunities, b where also may lie concealed unsuspected dangers. travel unknown paths merely because of restlessness idle fancy may be foolhardy. But the one who goes fo ward because of some great love or ideal that is bu ing in his heart need never fear. He will be protect and provided for. This is the testimony of all Go guided souls.

"New occasions teach new duties; Time makes ancie
good uncouth;
They must upward still, and onward, who would ke
abreast of Truth."

We all love daring, and the pages of history as w as the pages of our Bible are strewn with the stori of those who have dared to face the unknown becau of a great love or a great ideal. One of the lovelie of these stories is found in the Bible, the story of Ru the Moabite woman who dared to leave home and ki dred and go away into a strange land because of h love for another woman. It is a simple story of loyal and of what loyalty brought to a young woman. T very meaning of the name Ruth is "faithful." Ruth home was in the country of Moab whither Naomi h gone with her husband and two sons to escape t famine in their own land. In this strange country

the two sons grew up and both married Moabite
n. Here Naomi's husband died, and afterwards
o sons also died, leaving Naomi with none of her
indred: a widow in a strange land. Thus bereft
lone she resolved to return to her own country
ass her last days among her own people.
e two girls, her sons' wives, when they found
he was fully determined to go, started out with
d offered to accompany her to her own land and
ith her there. But Naomi sought to dissuade
She assured them that they had done all that
equired of them, and were free now to return,
o her own father's house, where she prayed that
h would be kind to them as they had been kind
and her sons, that He would give them each a
usband, and that they would be happy. Still they
ner to let them go with her, but knowing that they
thing to gain, she was firm in her decision that
ould remain among their own people and leave
go on alone.

H, RECOGNIZING the reasonableness of what
aomi said, left her and went to her father's home.
ith really loved Naomi. She forgot herself and
n advantage, sympathizing with her mother-in-
her loneliness. She forgot that she would be a
er in a strange country and that among those
ers it might not be easy to find a good husband
ect and cherish her and give her children. She
t of nothing but her love of Naomi and her desire
fort her in her loneliness. And out of a full
he spoke those words which have come down to
ugh the years, as full of beauty and sweetness to-
when they were first spoken in the land of Moab:
treat me not to leave thee, and to return from
g after thee; for whither thou goest, I will go;
ere thou lodgest, I will lodge; thy people shall
people, and thy God my God." And when Naomi
t Ruth was determined to accompany her, she
more.

The great opportunity of one's life seldom rev itself clothed in the garb of glory. Most often it sents itself in the guise of some homely virtue or ne sity. Orpah was thinking of herself. She was lool for a new life for herself. Ruth forgot herself. saw only the need of one she loved and set hersel meet that need. The story tells how she also found own fulfillment. Did not Jesus say, "He that loseth life for my sake shall find it?"

So Naomi returned to her home town, Bethlel taking Ruth with her. It was the time of rea Naomi, who had been well-to-do when she and her band and sons lived in Bethlehem, had returned nothing. So Ruth said to her mother-in-law, "Let now go to the field, and glean among the ears of gra For at that time and in that country it was the cus to allow the poor people of the town to follow a the reapers and gather up the wisps of grain the reapers dropped, and some of the more kindly o owners of the fields would even instruct their rea not to gather too closely, that there might be somet left for those in need. So Naomi allowed Ruth to

"And her hap was," the record reads, "to ligh the portion of the field belonging unto Boaz." was a kinsman of Naomi, a just and kindly man. when he came out into the field the next morning saw Ruth, noticing that she was a stranger, he inqu of his overseer about her. After the man had told her story and spoken of the kindness she had show Naomi, Boaz called Ruth to him. He gave her a spe invitation to remain with the workers in his field; her that he had given orders that no one was to tro her and that when mealtime came she should shar the food that had been provided for his people.

Here we have a strikingly beautiful instance of guiding hand of God. To Ruth it doubtless see mere chance that had led her into the field of B rather than into the field of another. But there is such thing as chance. Nothing happens outside

l's law, and the hand of God, though unseen and al-
st always unrecognized, is ever outstretched to re-
d faithfulness and loyalty with good.

"And, behind the dim unknown,
ndeth God within the shadow, keeping watch above
his own."

ONTRASTS ALWAYS help us to see the truth more
clearly. So over against this beautiful story of
h's faithfulness and her reward I want to set an-
er story, a true story, one that belongs to our own
and age. So often humanity thinks it can take and
pay; but this cannot be done, for in life we are
ing with laws more inviolable than any ever writ-
upon the statute books of any nation, laws that have
n woven into the very fabric of man's being, the
ic of the universe. "I will put my law in their
ard parts, and in their heart will I write it."

The young woman of my present-day story had some
lovely qualities. She was ambitious to advance
fe; she wanted to help her brothers and sisters.
there was very little money to spare for training.
when a scholarship was offered to any girl who
d agree after she had finished her training to de-
a certain number of years to a particular service,
young woman gladly accepted the opportunity thus
ed her. She took the training and received her cer-
te. And then there came to her a great temptation,
ffer to use the training she had acquired in a posi-
that would yield great immediate returns. She
tepped her obligation and, without making any re-
eration for the opportunities she had enjoyed, took
nore attractive opening. For a while she rose in
profession until she secured the best position she
ever held. Then, to put the story in Bible terms,
hap was" to have one of the individuals familiar
the wrong that she had done became the head of
organization by which she was employed. The
ng was not as happy as the ending in Ruth's case,

and we are reminded of some words translated by th poet Longfellow:

"Though the mills of God grind slowly,
yet they grind exceeding small;
Though with patience He stands waiting,
with exactness grinds He all."

WE LIKE BETTER to dwell on the beautiful story o Ruth, with its reward for loving faithfulness. Rut was surprised that Boaz should notice her and show he so much kindness, and finally she asked him why sh an unknown girl and a foreigner, should find so muc favor in his sight. So Boaz told her that he had hear the story of her kindness to Naomi, how she had le her own father and mother, and how out of the dee love in her heart for one in need she had come to liv in a strange land and among a people she did not know And before he sent her back to her work he clothed hi approval of her action in the words of a beautiful bles ing:

"Jehovah recompense thy work, and a full rewar be given thee of Jehovah, the God of Israel, under whos wings thou art come to take refuge."

Ruth gleaned in the field all that day. In the eve ning she beat out what she had gleaned and took th grain home to her mother-in-law. When she tol Naomi where she had been and of the kindness o Boaz, Naomi thanked God that he had not forgotte them, and revealed to Ruth that Boaz was their ow kinsman. Ruth continued to glean in the fields of Boa until the end of the harvest. When the harvest wa ended Naomi, who doubtless had been thinking muc about the matter and wished to reward her daughter in-law for her faithfulness, gave Ruth some good advic that enabled her to demonstrate the love of God in pro viding for her a home and a husband.

NAOMI KNEW that by the laws of their country, whe a man died it became the duty of the male relativ who was next of kin to redeem the inheritance an

ry the widow. So Naomi bade Ruth, on the night of great harvest feast, after Boaz had eaten and lain n to rest, to go to him and present her case and see would acknowledge the obligation. Ruth did as mother-in-law advised. And when she had pre-ed her case to Boaz, Boaz acknowledged the claim even commended her for remembering her duty to husband and coming to him instead of seeking one e young men. But Boaz also recalled that there another man who had a prior claim, and all things be done justly and in order.

o the following morning, in the presence of ten s, the offer was made to the nearest of kin to secure nheritance and marry Ruth. This man, however, unable to take advantage of the opportunity, the to redeem the land and marry the widow was re-d to Boaz by the observance of a strange custom is not without interest and significance. The man desired to resign his right drew off his shoe and d it to the one to whom the right was to pass, a ant of understanding between them, made in the nce of the witnesses.

us Ruth, the Moabite girl who when it became sary to choose her path in life, forgot herself in or a sorrowing friend, found in this new land all ings she seemed to have left behind, a husband, a erous home, and children. Ruth became much ed in Israel, for of her line came David, so that was said to be the mother of kings. And of that line Jesus was born. Thus did this girl, through oice of loving service in place of self-gratification, e engrafted into the line of the Christ.

it not ever of such that the Christ is born?

Behold, how good and how pleasant it is
For brethren to dwell together in unity!
—PSALMS

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, and is used by permission

LESSON 9, JUNE 2, 1935.

Unity Subject—*Communion with God.*

International Subject—*Our Day of Worship.*—Psal 100; John 4:20-24; Col. 3:15-17.

In connection with this lesson the following te may be studied: Gen. 2:2, 3; Exod. 20:8-11; Acts 20

1. Make a joyful noise unto Jehovah, all ye lands.
2. Serve Jehovah with gladness:
   Come before his presence with singing.
3. Know ye that Jehovah, he is God:
   It is he that hath made us, and we are his;
   We are his people, and the sheep of his pasture.
4. Enter into his gates with thanksgiving,
   And into his courts with praise:
   Give thanks unto him, and bless his name.
5. For Jehovah is good; his lovingkindness *endureth* ever,
   And his faithfulness unto all generations.

20. Our fathers worshipped in this mountain; and say, that in Jerusalem is the place where men ought worship.

21. Jesus saith unto her, Woman, believe me, the h cometh, when neither in this mountain, nor in Jerusal shall ye worship the Father.

22. Ye worship that which ye know not: we worship which we know; for salvation is from the Jews.
23. But the hour cometh, and now is, when the true shippers shall worship the Father in spirit and truth: such doth the Father seek to be his worshippers.
24. God is a Spirit: and they that worship him must ship in spirit and truth.

5. And let the peace of Christ rule in your hearts, to the h also ye were called in one body; and be ye thankful.
6. Let the word of Christ dwell in you richly; in all om teaching and admonishing one another with psalms hymns *and* spiritual songs, singing with grace in your ts unto God.
7. And whatsoever ye do, in word or in deed, *do* all ne name of the Lord Jesus, giving thanks to God the ier through him.

GOLDEN TEXT—*God is a Spirit: and they that wor- him must worship in spirit and truth.*—John 4:24.

SILENT PRAYER—*By daily meditation and prayer I blish in my mind the habit of God consciousness.*

Those who think of God as unknowable have not ned to recognize Him as indwelling, the Spirit ani- ng and actuating their best thoughts and highest rations. The surest knowledge of God is to be had in the heart, each one of and for himself.

The old notion that mystery commands the act of ship and that once a thing becomes familiar it loses ower to excite our reverence was not indorsed by s. "We worship that which we know," He told the aritan woman. To know another person truly, one be with him, observe his ways, his habits of think- and acting, his reaction to life. We cannot know e to whom we give no thought, in whom we have nterest. To know the Spirit of truth that dwells in us we must dwell upon it in thought, believe in eality, expect its daily promptings, worship it by nually holding it in mind. Life eternal consists nowing God (Divine Mind) and Jesus Christ (its ect idea in manifestation). To be conscious of Di-

vine Mind functioning in and through us is to kn
God.

The best method by which to become conscious
the indwelling presence of God is praise and rejoici
Exaltation of feeling comes through praise and j
actively expressed.

"Make a joyful noise unto Jehovah, all ye lands.
Serve Jehovah with gladness:
Come before his presence with singing. . . .
Enter into his gates with thanksgiving,
And into his courts with praise."

Jehovah, the self-existent One who is eternal, becon
known to man when man opens the gates of his thou
and makes himself receptive to higher knowle
through praise and thanksgiving. Praise and than
giving are objective exercises.

As long as man wishes to gain knowledge of G
for his own selfish satisfaction, he remains in ignora
of the Spirit of truth which God is. When he p
aside the lower, selfish state and strives to give hims
instead, he enters into the gates of true knowledge, a
glimpses spiritual Truth. In giving thanks to the Sp
of all good and in blessing it by our confidence and fa
in it, we establish in ourselves the conviction that t
ever-present, ever-living One is God, and that we ar
part of this One, who is all in all.

The eternal One is good, the Spirit of good, e
existent. Before we can know good we must learn
express active goodness. Loving-kindness and faithf
ness are attributes of the All-Good that we can kn
intimately and can make known to others. Pra
thanksgiving, loving-kindness, and faithfulness
quaint us with God, through the Christ, in whom
find eternal life.

In its natural state the soul is attached to localit
forms, and conditions in the world. It believes in
importance of places of worship and in the observa
of outward forms. The mind of Spirit puts all s
formalities aside and proclaims the universality of s

al force. "God is Spirit." "Neither in this mountain, in Jerusalem shall ye worship the Father." By ing into forms of worship, the soul fails to get the e understanding, but the Christ-minded know Spirit. ey enter into the formless life and substance, and y are satisfied.

The Jews represent spiritual understanding, inspiion; the Gentiles represent material understanding. vation comes only through spiritual inspiration. s is the inner interpretation of Jesus' words "Salvan is from the Jews." Spiritual inspiration saves us n the darkness of ignorance, doubt, and despair and es us sure knowledge of God, the good.

Communion with God is an active, not a passive dition of mind. Those who esteem one day above rest for purposes of worship can, by devoting that wholeheartedly to conscious devotion to God and ve thought concerning Him, build up in mind a sciousness of the indwelling God that will abide with n the remaining six days of the week. Those who em every day alike can, by observing regular peri- of meditation and prayer, establish in themselves same abiding consciousness.

Divine Mind, as it becomes operative through the ist idea in man, is a ceaselessly active principle, its works are positive and constructive. Peace, which we think as the result of harmonious condis, is seen to be a work in the creation of harmony. the peace of Christ rule in your hearts" is a comdment to do a positive act. "Be ye thankful" is her. To preserve a consciousness of peace and itude under all circumstances calls for exercise e Christ Spirit in unstinted measure, as does like- the admonition "Let the word of Christ dwell in richly; in all wisdom teaching and admonishing one her with psalms *and* hymns *and* spiritual songs, ing with grace in your hearts unto God."

The natural man feels it presumptuous to claim all om, but the seeker after Truth knows that this

claim is a matter of simple obedience to divine law.

That the spoken word is as definite an act as a deed under the law, is evident from the last verse of today' lesson text. "Whatsoever ye do, in word or in deed invests the two with the same status. That both deed and words be done in the name of the Lord Jesus (th perfect manifestation of the Christ idea) is the re quirement of the divine law, through full obedience t which we learn to commune satisfyingly with the Fa ther.

QUESTIONS

1. Jesus said, "We worship that which we know. Explain this statement.

2. What part have praise and rejoicing in ou learning to know God?

3. Interpret metaphysically the affirmation "God i Spirit."

4. Does communion with God mean an active or passive observance of the divine law?

LESSON 10, JUNE 9, 1935.

Unity Subject—*The Holy Spirit: Its Work in Man.*

International Subject—*The Holy Spirit* (Pentecost Les son).—John 16:7-11; Rom. 8:10-17, 26, 27.

In connection with this lesson the following text may be studied: Joel 2:28, 29; Luke 11:9-13; Joh 3:5-8; 14:16, 17, 26; 15:26, 27; 16:12-15; Acts 2:1-2 32, 33; Rom. 8:1-9; I Cor. 12:1-13; Eph. 1:13, 14; 3 14-21; 4:1-6, 30.

7. Nevertheless I tell you the truth: It is expedient fo you that I go away; for if I go not away, the Comforter wi not come unto you; but if I go, I will send him unto yo

8. And he, when he is come, will convict the world i respect of sin, and of righteousness, and of judgment:

9. Of sin, because they believe not on me;

10. Of righteousness, because I go to the Father, and y behold me no more;

11. Of judgment, because the prince of this world hat been judged.

. And if Christ is in you, the body is dead because of
out the spirit is life because of righteousness.
. But if the Spirit of him that raised up Jesus from
ead dwelleth in you, he that raised up Christ Jesus from
ead shall give life also to your mortal bodies through
pirit that dwelleth in you.
. So then, brethren, we are debtors, not to the flesh,
e after the flesh:
. For if ye live after the flesh, ye must die; but if by
pirit ye put to death the deeds of the body, ye shall live.
. For as many as are led by the Spirit of God, these
ons of God.
. For ye received not the spirit of bondage again unto
but ye received the spirit of adoption, whereby we cry,
Father.
. The Spirit himself beareth witness with our spirit,
ve are children of God:
. And if children, then heirs; heirs of God, and joint-
with Christ; if so be that we suffer with *him*, that we
e also glorified with *him*.
. And in like manner the Spirit also helpeth our in-
y: for we know not how to pray as we ought; but the
himself maketh intercession for *us* with groanings
cannot be uttered;
. And he that searcheth the hearts knoweth what is
ind of the Spirit, because he maketh intercession for
ints according to *the will of* God.

OLDEN TEXT—*As many as are led by the Spirit of these are sons of God.*—Rom. 8:14.

LENT PRAYER—*Through the power of the Holy become active in me I overcome error and am able d steadfast to Truth.*

vine Mind (the Father), the perfect idea of that (the Son), and the activity of this idea in the rse and in man (the Holy Spirit) form the Trin- f which man by the law of his higher nature is a "As thou, Father, *art* in me, and I in thee, that also may be in us . . . I in them, and thou in me, hey may be perfected into one." In thought and rd Jesus thus made union with the Son, the Christ,

or the divine idea of man as it exists in the one Mi therefore He became deeply conscious of the Holy Sp within Him. By the power of this Spirit of truth overcame the world and did His mighty works.

In order to overcome as Jesus overcame we m know consciously the presence and power of the Spi To do this we must first put aside the personal vi point. It is not only expedient but necessary that cease to think of Jesus the personality and center thought on the Christ instead, if we would know presence of the Comforter in our life. "If I go away, the Comforter will not come unto you; but i go, I will send him unto you." Ordinarily the go away of Jesus would have deprived His disciples of comfort. This it did for a time; but in the sense which He was training them, namely to know the Sp of truth in themselves, His leaving them led to the c summation of that knowledge.

"And he, when he is come, will convict the world respect of sin, and of righteousness, and of judgmen In every man is the ideal or Christ self and the false mortal self. The spiritual image-and-likeness-of-G man is the real man, but the development through ig rance and sin of the seemingly mortal in man has giv the appearance of a man other than the real. To convicted in respect of sin—"of sin . . . because they lieve not on me"—is to have our faith in the Christ f short of being the solid foundation needed for a v torious life. To be convicted of righteousness is recognize ourselves as one with the Father, insepara from Him, pure, sinless, and perfect as He is perfe and to lose sight of personality completely. "Ye hold me no more."

Sinlessness is possible to man, and he must demo strate it. Ill-temper, vanity, greed, selfishness, or wor liness in any form should be denied the instant it a pears, and the love, unselfishness, purity uprightne and integrity of the higher self affirmed and express until the Christ righteousness is fully established a

ontrol. Thus each one delivers his soul "from men he world, whose portion is in *this* life," and realizes activity of the Holy Spirit in himself.

The Spirit of truth or Holy Spirit also convicts of ment. The "prince of this world" is personality its will. No one who is under the dominance of personal is willing to admit that his suffering is due s own wrong thinking and wrongdoing. He lays blame on some one else or, if he cannot do this, alls it an "act of God" and refuses to accept the onsibility for his own actions. Before he can be ered from sin and its effects, he must realize that s a falling short of the mark and that every falling t brings its own penalty. The one who sees the ection between sin and its results is thereby con- d of judgment, is ready to let go of error, and eager y hold of righteousness. He no longer blames the her or the food that he eats for his sickness, nor he consider death inevitable and part of the divine He is willing to face the truth about himself and e by its verdict.

ighteousness leads to life. By the power of the Spirit within him, man is able to change his whole ner of living, and so enter into eternal life. "If ve after the flesh, ye must die; but if by the Spirit ut to death the deeds of the body, ye shall live."

he Holy Spirit also leads man into a consciousness s divine sonship and inheritance. "For as many e led by the Spirit of God, these are sons of God. The Spirit himself beareth witness with our spirit, we are children of God: and if children, then heirs; of God, and joint-heirs with Christ; if so be that uffer with *him*"—in other words, if we go all the with Him to the complete elimination of the per- self—"that we may be also glorified with *him*."

e who is conscious of the Holy Spirit within him- nd who depends upon its enabling power finds his gth reinforced in all his undertakings far beyond atural expectations. In prayer he learns to know

that when his desire is wholly toward God and the
rection of his thought inclined toward what is right,
gains what he seeks. "The Spirit himself maketh
tercession for us." Every prayer in line with Tr
("according to *the will of* God") is an intercession
the Holy Spirit within man, which as part of the Trin
makes instant connection with Divine Mind (the
ther), and is heard.

QUESTIONS

1. What is man's relation to the Trinity?
2. How did Jesus overcome the world and do
mighty works?
3. Why is the Spirit of truth called the Comfort
4. What conviction of sin does the Holy Spirit br
home to man? In what way is lack of faith in
Christ a sin?
5. How is sinlessness demonstrated?
6. What leads man into a consciousness of his
vine sonship and inheritance?

LESSON 11, JUNE 16, 1935.

Unity Subject—*Active Direction of the Christ S*
stance.

International Subject—*Christian Stewardship*
—Deut. 8:11-18; II Cor. 9:6-8.

In connection with this lesson the following te
are recommended for study: Deut. 8:19, 20; Mal. 3
12; Matt. 25:14-30; I Cor. 16:2; II Cor. 8:1——9:1
9-15.

11. Beware lest thou forget Jehovah thy God, in
keeping his commandments, and his ordinances, and
statutes, which I command thee this day:
12. Lest, when thou hast eaten and art full, and h
built goodly houses, and dwelt therein;
13. And when thy herds and thy flocks multiply,
thy silver and thy gold is multiplied, and all that thou h
is multiplied;
14. Then thy heart be lifted up, and thou forget Jeho

God, who brought thee forth out of the land of Egypt, f the house of bondage;

5. Who led thee through the great and terrible wilder- *wherein were* fiery serpents and scorpions, and thirsty nd where was no water; who brought thee forth water of the rock of flint;

6. Who fed thee in the wilderness with manna, which athers knew not; that he might humble thee, and that ight prove thee, to do thee good at thy latter end:

7. And *lest* thou say in thy heart, My power and the t of my hand hath gotten me this wealth.

8. But thou shalt remember Jehovah thy God, for it that giveth thee power to get wealth; that he may lish his covenant which he sware unto thy fathers, as at day.

But this *I say,* He that soweth sparingly shall reap paringly; and he that soweth bountifully shall reap also tifully.

Let each man *do* according as he hath purposed in his : not grudgingly, or of necessity: for God loveth a ful giver.

And God is able to make all grace abound unto you; ye, having always all sufficiency in everything, may nd unto every good work.

OLDEN TEXT—*It is required in stewards, that a be found faithful.*—I Cor. 4:2.

ILENT PRAYER—*I devote myself to the perfect way e Christ in thought, word, and deed.*

he word steward is in less common use today than word manager, which means the same thing. A ard actively directs the affairs of an employer in dance with the employer's expressed wish and will, as an agent representing a firm or company. The stian steward directs the Christ substance, the s of the inner as well as the outer life, and in so uses the Christ power, which is at his command ng as he is faithful to his trust.

tewardship implies responsibility and complete de- n to the interests of the employer. The steward

who wasted his master's goods was called to account mediately. We as stewards of Jehovah are accounta for our direction of the divine power, our managem of divine substance. If we forget our responsibi to the Highest and begin to build up pride in our o ability to succeed in material ways, we waste the div power given us for the purpose of directing and c trolling substance to higher ends, and we must acco to God for turning it aside.

The divine law, faithfully kept, makes man equa whatever emergency may confront him. By obeyin implicitly he is able to demonstrate his deliverance f obstacles that would otherwise overwhelm him. T power of spiritual thoughts (the Children of Isra consistently held is sufficient to bring man up out bondage in Egypt (slavery to the dominion of senses) and into the Promised Land (the redemptio the body by spiritual consciousness).

Stewardship of life entails the active direction life and health under the command of the Christ m We can direct our life into channels of health strength only by serving faithfully the Christ ideal perfection in mind and body, thinking of ourselves managing divine substance in obedience to the beh of the indwelling Christ. The water of life comes fo "out of the rock of flint" (out of conditions seemin impossible to change) when the higher law is invo and used. Out of the rock of ages (the Christ) iss the living water of eternal life and well-being for m

All wealth comes from the one source and is a ma festation of the one substance. Therefore the poss sion of material substance is a trust to be dischar under divine law. "Thou shalt remember Jehovah God, for it is he that giveth thee power to get wealt The separation of the sheep from the goats is a para of stewardship, of the right direction of the Ch Spirit, on the one hand, and failure to use the Spi on the other. "Inasmuch as ye did it unto one of th my brethren, *even* these least, ye did it unto me." T

rd of Christ sows bountifully the good seed from
orehouse of his Master, whereas the unfaithful
njust steward tries to hold all for himself. But
annot increase until it is sown, and neither can
n really profit man until he shares it with those
re one with him in their capacity to appropriate
nce.

w much a person should give is determined by the
re of his desire ("as he hath purposed in his
"). The "mite box" in use in some religious or-
tions suggests poverty and is a catchpenny thing,
ct that the widow gave "all that she had" being
asily remembered than the size of her donation.
sure box" would be a better term, and the collec-
ould reflect the wisdom of choosing constructive
.

aterial riches are not man's only wealth. He is
ed as well with spiritual goods in great abun-
and these it is his responsibility to make use of
management of his Master's business. Chief
every man's divine assets is thought power,
he is learning to share with his fellows. When
omes a general custom for men everywhere to
in thought to the support of one who is falling
of victory in health, wisdom, prosperity, or other
ial of welfare and to make a strong affirmation
e Christ power is operative in and through him
t end, then spiritual stewardship will become an
lay reality and civilization will be truly Christian.
Christ, "who went about doing good," also went
thinking good into expression in all His contacts
thers. Hence the power that His name carries
l, to prosper, and to bless.

ny who give money with a bad grace are willing
freely of their time, their interest, or their love.
dispense material wealth with a lavish hand but
thought to those whom the money is intended to
. "The gift without the giver is bare"; therefore
't, if it is to bring a blessing, must first be blessed

by the thought of the giver. "God is able to make grace abound unto you," so that, filled with the Ch Spirit, you give whatever you have, whether mon thought, faith, understanding, good will, or zeal, w equal willingness and zest. Only so can the Ch steward, the director of the Christ substance and pow "abound unto every good work."

QUESTIONS

1. What are the duties of the Christian stewa

2. In what measure are we responsible for the recting and managing of divine substance?

3. Define wealth, name its source, and explain connection with divine law.

4. In what does man's chief wealth consist? H can he do most good with his asset of thought power

5. Explain how the steward of Christ is able "abound unto every good work."

LESSON 12, JUNE 23, 1935.

Unity Subject—*Truth Universally Understood and cepted.*

International Subject—*Christian Missions.*—Acts 1 8; 13:1-12.

In connection with this lesson the following te may be studied: Gen. 12:1-3; Isa. 45:22; 49:6; Jo 3:1-10; Matt. 28:19, 20; Acts 16:6-10; 26:12-20.

6. They therefore, when they were come together, as him, saying, Lord, dost thou at this time restore the king to Israel?

7. And he said unto them, It is not for you to know ti or seasons, which the Father hath set within his own auth ity.

8. But ye shall receive power, when the Holy Spiri come upon you: and ye shall be my witnesses both in Je salem, and in all Judæa and Samaria, and unto the ut most part of the earth.

1. Now there were at Antioch, in the church that *there,* prophets and teachers, Barnabas, and Symeon that called Niger, and Lucius of Cyrene, and Manaen the fos

her of Herod the tetrarch, and Saul.
2. And as they ministered to the Lord, and fasted, the y Spirit said, Separate me Barnabas and Saul for the k whereunto I have called them.
3. Then, when they had fasted and prayed and laid their ds on them, they sent them away.
4. So they, being sent forth by the Holy Spirit, went n to Seleucia; and from thence they sailed to Cyprus.
5. And when they were at Salamis, they proclaimed the d of God in the synagogues of the Jews: and they had John as their attendant.
6. And when they had gone through the whole island Paphos, they found a certain sorcerer, a false prophet, w, whose name was Bar-Jesus;
7. Who was with the proconsul, Sergius Paulus, a man nderstanding. The same called unto him Barnabas and l, and sought to hear the word of God.
8. But Elymas the sorcerer (for so is his name by in- retation) withstood them, seeking to turn aside the onsul from the faith.
9. But Saul, who is also *called* Paul, filled with the Holy it, fastened his eyes on him,
10. And said, O full of all guile and all villany, thou of the devil, thou enemy of all righteousness, wilt thou cease to pervert the right ways of the Lord?
11. And now, behold, the hand of the Lord is upon thee, thou shalt be blind, not seeing the sun for a season. immediately there fell on him a mist and a darkness; he went about seeking some to lead him by the hand.
12. Then the proconsul, when he saw what was done, ved, being astonished at the teaching of the Lord.

GOLDEN TEXT—*Go ye into all the world, and preach gospel to the whole creation.*—Mark 16:15.

SILENT PRAYER—*The Spirit of truth, which I recog- and acknowledge continually within me, guides me ll my ways.*

Now, as when Jesus Christ first taught His disciples, field of the world lies white to the harvest; to the who sees it with the Christ ideal of perfection as background of his thought, overripe. Now as then

the gospel of the kingdom implies missionary endeavo in the sending of those who have heard the glad tiding to those who have not heard. Missionaries have gon out from Christian countries to every country of th world in which the church was not already establishe Yet not only are the peoples to whom the gospel ha been brought not completely converted, but the cou tries of the missionaries show need of the gospel.

The kingdom has not yet been restored to Israe for the reason that individuals have not universall established the kingdom within their own hearts. Th kingdom of heaven is at hand, first within the hea then in the outer life and affairs, finally in the enviro ment, as a permeating influence lifting the hearts a hopes of other men to follow the example set them, un the whole world not only hears but accepts the gosp

Christianity began with Jesus Christ, who in pra ing for His disciples said, "For their sakes I sanctif myself, that they themselves also may be sanctified i truth. . . . that the world may believe that thou did send me." The goal of perfection is reached only b way of the unselfish aim, the universal consciousnes These Jesus Christ manifested in full measure. Th work to which He devoted Himself was carried on b the apostles, by the seventy whom He sent out two b two, then by others as they came into an understandin of Truth. The process of Christianization will contin until the entire race is lifted up to the standard of pe fection. If at times there seems to come a recedin wave, a surging tide of the Christ Spirit follows it an obliterates all traces of the recession, more than fillin the void that had made itself apparent.

There is a tide in the life of every follower of th Christ which, if he will but yield himself to it at th flood, will carry him on to consciousness of Holy Spiri power. In this state he knows that he cannot influenc others to become Christlike until he himself is imbue with the Christ ideal. He must do his first missiona work within himself. As he puts away error from hi

mind and life, he becomes a true follower of Jesus t, dedicating his inner powers and his outer pos- ns to the service of the redeeming, guiding Christ within him. Once this dedication is complete, he t but speak the things he has seen and heard, for e apostles after Pentecost, what he is in his inner peaks more clearly and distinctly than any words y utter. In all ways he is enabled to help others ome established in the Christ Spirit of truth.

e enactment of statutes and other repressive ures cannot make the world Christian, as the eenth Amendment bears witness. The world will under the dominion of the Christ Spirit only as Spirit enters every heart and becomes a part of consciousness. As men everywhere gain the consciousness, national and international laws mbody the Christ standard of love and justice. ingdom of Truth is a spiritual kingdom and must derstood and accepted by men as an inner convic- efore it can become manifest in their everyday e affairs and relationships.

the occasion when His disciples asked if He in- l then to restore the kingdom to Israel, Jesus l their attention away from the material world inner world of spiritual forces. He told them vould receive power and would bear witness of o all the world. The kingdom comes not through ial rulership but through spiritual service.

set one's own life in order in the light of Truth eem an insignificant part in the work of Chris- ng the world, but this first step is necessary be- ne can qualify to do more. If each one does his he world will speedily come into the light and ny of the Christ consciousness. Our old material concerning the world and our relation to it gives a new understanding of the Christ Spirit within understanding that increases as we learn to obey vine law more fully and gladly. Our understand- ects our own life as well as the lives of others.

As we see more clearly we shall cease to judge oth through the outer senses of seeing and hearing. shall judge instead with our spiritual perception, wh recognizes the divine perfection in every one. Ju ment of this kind aids mightily in banishing all er for it springs from the Christ Spirit, which wil ways uniformly "send forth judgment unto victo

Imbued with true understanding, our spoken w will bring sin and sickness to naught. In this high c sciousness we shall find the inner forces of our l at peace. All discord, whether in our mind and b or in the people about us, will come to an end. C ousness and greed will no longer despoil us, and sir childlike trust will again be possible to us.

Each of us lives in the world made by his thoug We first make our world ignorantly, imperfectly, later in the light of the Christ, remake it accordin the pattern of Truth. In so doing we contribute part to the redemption of the world of mankind.

QUESTIONS

1. In what order does the kingdom of heaven come manifest?

2. How do we influence others to follow the Chr

3. How will laws, both national and internatio be made to embody the Christ standard?

4. Explain how we make our own world.

LESSON 13, JUNE 30, 1935.

Unity Subject—*The Law of Conscience.*

International Subject—*Liberty under Law* (Temp ance Lesson).—Rom. 14:13-21; I Cor. 8:9-13.

13. Let us not therefore judge one another any mo but judge ye this rather, that no man put a stumblingb in his brother's way, or an occasion of falling.

14. I know, and am persuaded in the Lord Jesus, nothing is unclean of itself: save that to him who accoun anything to be unclean, to him it is unclean.

15. For if because of meat thy brother is grieved, t

t no longer in love. Destroy not with thy meat him om Christ died.

Let not then your good be evil spoken of:

For the kingdom of God is not eating and drinking, ghteousness and peace and joy in the Holy Spirit.

For he that herein serveth Christ is well-pleasing , and approved of men.

So then let us follow after things which make for and things whereby we may edify one another.

Overthrow not for meat's sake the work of God. All indeed are clean; howbeit it is evil for that man who with offence.

It is good not to eat flesh, nor to drink wine, nor *anything* whereby thy brother stumbleth.

But take heed lest by any means this liberty of yours e a stumblingblock to the weak.

For if a man see thee who hast knowledge sitting at n an idol's temple, will not his conscience, if he is e emboldened to eat things sacrificed to idols?

For through thy knowledge he that is weak perish- brother for whose sake Christ died.

And thus, sinning against the brethren, and wound- ir conscience when it is weak, ye sin against Christ.

Wherefore, if meat causeth my brother to stumble, I t no flesh for evermore, that I cause not my brother ble.

LDEN TEXT—*It is good not to eat flesh, nor to wine, nor* to do anything *whereby thy brother leth.*—Rom. 14:21.

ENT PRAYER—*I obey my conscience in the light law of love.*

e love that works no ill to one's neighbor is the ng of the entire law. Conscience, which is the r developed by man for estimating the moral r of his thoughts and acts and enjoining upon f what is good, is not a safe guide unless it is ned by love. The unyielding conscience of the laced Christian of a former time was responsible ch of the suffering inflicted upon men in the

name of religion. Although conscience is an individ matter, in a broad sense it must take others into count, for "none of us liveth to himself." No mat how exclusive he may be a man's influence upon oth is a tangible force that he must recognize and the sponsibility for which he must accept.

This is first of all a lesson for teachers and lead who are assumed to have overcome in themselves se appetites and to be able by reason of their victory to a good example to those whose will power is yet we and whose understanding is undeveloped. To lead and teachers especially certain texts appeal with gr force: "Am I my brother's keeper?" "None of liveth to himself." "Let no man seek his own, *each* his neighbor's *good.*" Our Golden Text decla "It is good not to eat flesh, nor to drink wine, nor *to anything* whereby thy brother stumbleth." To the av age person also such passages bring the conviction duty to a certain extent.

During twenty years of prohibition in our coun the government sought to protect the weak agai themselves by means of legislative enactment. The tempt failed because those who considered themsel morally able either to indulge their taste for liquor to leave it alone insisted upon their right as individu to exercise such a choice when and where they wou The rights of the individual, they claimed, were inva by the prohibition law. Therefore the law was ope disregarded by a class of citizens who before that ti had been law-abiding. Through the citizen's unwilli ness to subordinate his right to the higher right of the country was again flooded with liquor and the we again exposed to temptation. The rights of the p sonal man also are exalted to the status of a religi and the good of all is lost to sight in consequence.

To walk in love is to exhibit the highest form culture yet attained by the race or by an individu So to walk is to live and act with the good of othe in mind and with a willingness, even an eager desi

ee that good become manifest in reality. Public ited citizens look not each "to his own things, but . . . . also to the things of others."

"Love . . . seeketh not its own." That is the way of . Not fearing that they may lose their liberty ugh self-restraint, those who are strong in love and h gladly discipline themselves so that seemingly ker ones in Truth may not be influenced by their nple to stumble. The strong believers know that re the Spirit of Christ is, the Spirit of divine love, e is true liberty for all and especially for those need it most, namely those who have been in lage to the appetites and lusts of the flesh but now seeking freedom to live according to the Christ ty and Truth. The illumined ones know, too, that race, as truly as a nation, cannot go forward to r things half in bondage and half free. All must nce together.

he thought that one can serve God in so common- a thing as eating and drinking may strike some r-fetched, but it is true. Eating and drinking may ne to the glory of God when the emphasis is right- aced, not on the pleasures of the table but on the er nourishment, quickening, and building up of the . "He that herein serveth Christ is well-pleasing d, and approved of men." No one is more clearly oved of men than the athlete, who puts himself igh rigorous training, eating only the foods pre- ed for him regardless of his personal tastes, in to excel in his chosen field. The word of his er is law to him until he has achieved his goal.

oday every one understands the effect on the body bitual indulgence in alcoholic stimulants and is to judge for himself of their merits or demerits. time *is come* for judgment to begin at the house d" (the body). Regardless of influence or absence fluence, no one is really ignorant of what intem- e habits bring upon man. What the one who is in this regard needs is to develop will power to

match his understanding. Through both of these he enabled to re-educate the desires of the natural ma Certainly no one who fails to live up to the best th he knows will gain any further illumination in the a of living until he puts to practical use the light th he already has.

Those whose will is inadequately developed for f self-dominion need their stronger brothers to stand b to speak the word of Truth for them. Civic spirit a public spirit are well-known community states of mi When the spirit of brotherhood in Christ becomes general as these and as universally expressed, all w become one in Christ. The weak will then be built through love actively expressed toward them by th who have their good at heart. For "knowledge puffe up, but love edifieth."

QUESTIONS

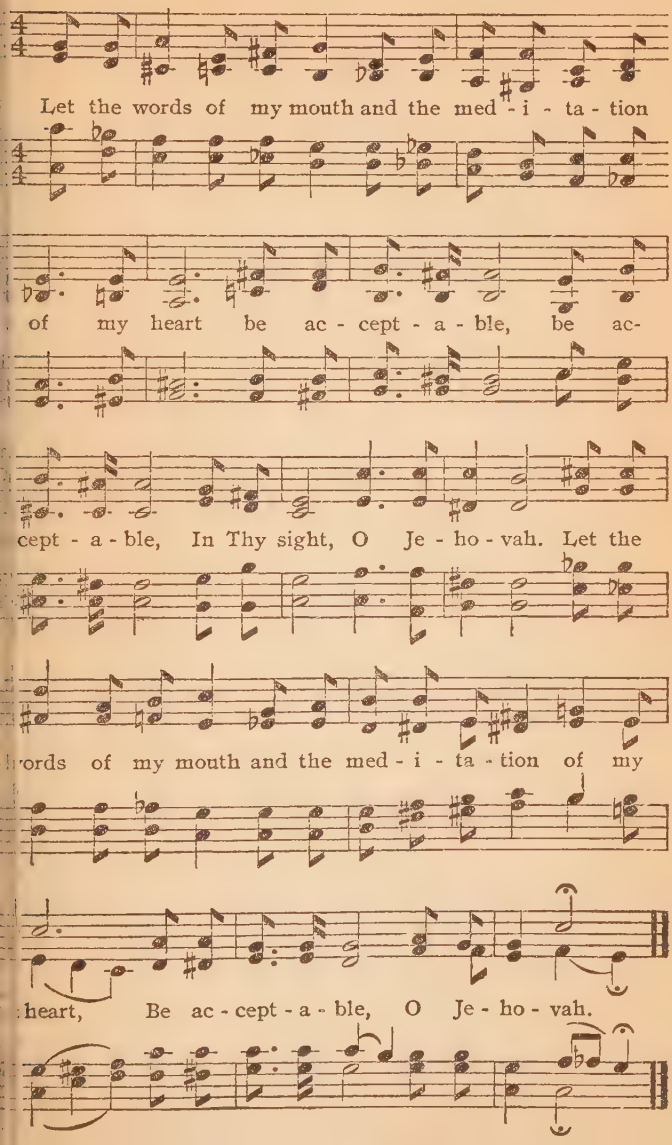
1. Explain why conscience untouched by love is n a safe guide.
2. In what measure are we responsible for other
3. What does the phrase "walk in love" mean?
4. How do we serve God in eating and drinkin
5. Show how those who are weak in will and w are therefore intemperate can be built up to the Chr standard of strength in this respect.

Pass It On

When you have finished studying this copy of UNITY, pass it on to a friend. You may have forgotten the exact way in which you became acquainted with UNITY, but whether you remember or not, it was probably a very commonplace way. Did you think at the time that UNITY would mean much in your life? You do not know how much it may mean to a friend; he may need it even more than you. "The lofty oak from a small acorn grows." Plant this seed of Truth by passing it on.

MEDITATION

Music by
FRANGKISER



The Gift

By Clarence Edwin Flynn

God comes across the meadows
  When dawn is fair, to lay
In my receptive fingers
  The jewel of a day,

Radiant, and rich, and lovely.
  I hold and watch it shine,
And estimate its value,
  And know that it is mine:

Mine to invest, or squander,
  Or sell, or lose, or bring
To trade upon the market
  For any fancied thing.

To what shall I devote it,
  Now that God comes to lay
Here in my eager fingers
  The treasure of a day?

SILENT UNITY

"Be still, and know that I am God"

radiance of the Christ presence re- s my understanding and exalts my vision.

ie Society of Silent Unity, founded more than thirty- ears ago, is the healing department of Unity School, tering, without seeing them, to those who need help.

ır purpose is to aid through prayer all persons who, g faith in the power of God, ask for help.

r temporal needs are met by the freewill offerings of to whom we minister. "Give, and it shall be given you; good measure, pressed down, shaken together, ıg over."

r Silent Unity group numbers some ninety consecrated rs who are devoting their lives to God's work for ıity. They are proving daily that physical, financial, l, and spiritual difficulties can be overcome by right- rayer. Even though everything else may have failed, ıll pray *with* you, for we have faith that "with God all are possible."

pray *with* you and also instruct you how to pray Father in secret in order that you may help yourself. Unity is praying always, and your co-operation in is of mutual benefit. Do not hesitate to write to us p because your problem is personal. All correspond- confidential.

e your full name and address. Address your re- o

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

The question is often asked why Ch
tian metaphysicians affirm what they ha
no realization of at the time the affirmat
is made. The answer is that every w
has within it the ability to make manif
whatever man decrees. God creates by
power of the word. "God said, Let th
be light: and there was light." Ev
created thing was preceded by "God sai
Man, the apex of God's creation, w
created in His image and likeness; that
exactly like Him in the power of his w
to bring forth what he says.

In order to create as God creates m
must have undoubting faith in the creat
electrons hidden in the atoms that po
forth in his words. In Hebrews it is w
ten, "By faith we understand that
worlds have been framed by the word
God." In the 1st chapter of John, the W
or Logos is given as the source of all thin
and this Word is said to have become fle
and been glorified as the only begotten fr
the Father. "As many as received him,
them gave he the right to become childr
of God, *even* to them that believe on
name." Jesus said that every man sho
be justified or condemned by his word.

onstrated the power of the word of faith
lis mastery of natural laws and in His
y marvelous healings.

Although we all get definite results in
and affairs from the words we utter,
e results would be infinitely greater if
nderstood the power of words and had
oubting faith in their creative ability.
esus said, "Whosoever shall . . . not
t in his heart, but shall believe that
t he saith cometh to pass; he shall
it."

Ve all want to be like Jesus, and mil-
have made and are making Him the
rn for their life. Among His faithful
wers of the past twenty centuries we
ld expect to find a world of glorified
and women. Why have we not
ght forth more of the fruits of Spirit
He so generously promised? The an-
is that we have emphasized the nega-
qualities as portrayed by the human
of His character. We have sought to
te Him in our acts instead of our
ghts and words.

ow we are realizing that as a man
keth in his heart, so *is* he." The outer
are secondary; the primal world of
es is within, and it is to this inner realm
we must look for the transforming
r of man as well as the world about

him. "Be ye transformed by the renev
of your mind." Hence, the quick and
ful way to attain health is to put your
ative words to work and bring into s
action the Superman, Christ.

There can be no logical doubt that an
wise and all-powerful Creator would
perfection for His creations and also en
them with the ability to bring His plan
manifestation. That is the status of
world and its people. We are God's
conception of His perfect man, and He
given us the power of thought and
through which to make the ideal mani
Then let us be industrious in thinking
speaking our Healing and Prospe
Thoughts for this month.

HEALING THOUGHT

Christ mind quickens me, and I feel
Spirit life restoring me to health
and wholeness

PROSPERITY THOUGHT

As Spirit substance becomes tangi-
ble and real to my mind, prosperity
is made manifest in all my affairs

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

ROTE TO YOU for prayers that my husband's hear-
g might be restored. I am very happy to tell you
ne has entirely recovered his hearing. It seems
t a miracle, but we know it is God's love for His
en. Unity is all we need to make us realize that
s our help always.—*Mrs. B. H. G., Miles City,*

SH TO THANK Silent Unity for its help in healing
e little boy that my son accidentally shot in the
He is well and perfect, and I am most grateful to
nd to Unity for their prayers.—*Mrs. M. Z., Nor-*
Mass.

E TIME AGO I wired you for prayers for my grand-
ughter, who was suffering from a severe burn and
lso threatened with an appendicitis operation. I
ried to find words to express my praise, gratitude,
anksgiving to the Father and to you, for my daugh-
ites that the doctor gave the child a final examina-
nd expressed great surprise at the complete dis-
rance of the burn. All symptoms of appendicitis

are gone. While I had truly felt assured of this
come, I am relieved and send you all my deepes
most sincere blessing for your great work.—*E*
Bloomfield, N. J.

SINCE I LAST WROTE YOU I have noticed a ma
difference in my condition. I have been able
my work with less fatigue, and the spells of fain
have entirely disappeared. In fact, I have felt a
wanted to do things, instead of being tired all the
I am glad that I know about Unity, for it means
love and the power that comes from good.—*L.*
New Bedford, Mass.

SINCE WRITING YOU a few weeks ago I have ma
most continuous improvement. My joints.
swollen with arthritis, are getting more normal, a
whole system is clearing up. I am happy to say
my outlook on life is much brighter. I am inclosi
offering to help you carry on your splendid work
V. W., Redlands, Calif.

I WROTE TO YOU FOR prayers for my son, who was
with an operation for appendicitis. He is so
better that the doctors say an operation will n
necessary. I am most grateful to you and wa
thank you for your help.—*Mrs. B. H. C., Minnea*
Minn.

I WROTE TO YOU for prayers that I might be heal
had had an attack of grippe followed by erysi
Though my eyes were swollen almost shut, I cou
to read UNITY magazine, and kept it and your aff
tions close by me all the time. I am filled with
write you of my healing, thanks to God and t
Unity workers. Every one was amazed at my
recovery. May God's blessings be upon you alwa
Mrs. F. D. S., Phoenixville, Pa.

PLEASE DISCONTINUE prayers for the healing
tooth, as it is now in perfect condition. I am
very thankful to you for your efforts and very gr

ve been shown the way to help myself by placing f and the conditions surrounding my life in the of the ever-present Father. May God bless your erful work, which is known to mankind every-.—*Mrs. H. B. R., Seattle, Wash.*

NT TO SHARE my good news with you. The cyst mor for which I asked your prayers is entirely I thank you for your earnest help in my behalf. L., *Los Angeles, Calif.*

Filled with Plenty

NT TO TELL YOU of the success some friends of ne had through application of the Unity teach- They purchased a restaurant in connection with l close to a railroad station. No one had been make a success of it, there were too many eat- aces in the neighborhood. My friends were ex- ced restaurant people and exceptionally neat ean. After two months they were very much caged. When I heard about it, I told the sister of the proprietors, who worked in the restaurant, be discouraged, but to open up every morning ally, thanking God for the good business and nderful location; to have plenty of good food on to visualize people coming in and, when they be cheerful and pleasant; to bless the patrons, rk, the location, and all connected with the busi- She did as I had suggested, and soon business to pick up until they were hiring extra help ll being rushed early and late. This is surely ence of God's prospering love.—*M. E. S., Toledo,*

KS TO YOUR PRAYERS in my behalf I recently re- ed a promotion in the firm for which I work emed absolutely impossible. There wasn't an , but one seemed to fall as from the sky. I am ppy and grateful to God, and I thank you for

your help. May God bless you in the great wo
are doing.—*D. M., New York City.*

JUST A FEW HOURS after I had written to
prayers I was assigned to a temporary p
The next week I was given more permanent wor
will undoubtedly last as long as I want it to. It
comfort to know that I can come to you with m
lems. There is no one that gives me such cou
courage as you do, and I thank God for such a
ganization as Unity.—*M. M., Dearborn, Mich.*

He Shall Have Abundance

THE PROSPERITY BANK DRILL has helped me m
I can tell you. It has awakened me to a dee
sciousness of God's constant and abundant su
am very grateful to you for your help.—*Mrs. H*
Kansas City, Mo.

I AM SO THRILLED with my wonderful success.
been very faithful to the bank drill. Rig
the holidays my husband got a new position wi
salary, and he is enthused over the prospects
new business. I am very thankful for all our b
and I want to thank you from the bottom of m
for your wonderful help.—*Mrs. R. H. W., Pa*
Calif.

I AM HAPPY INDEED to write you that since u
prosperity bank drill our business has been
increasing, and we are much encouraged over
look. I know that the blessed Spirit is abundan
to direct and I am praying constantly for in
faith. I thank you and bless you for your help
H. W. C., Syracuse, N. Y.

I HAVE EXPERIENCED a lot of good from the
the bank drill. It brings me many blessin
unexpected sources, and I praise God from who
blessings flow. I thank you all who have he

er the experiences of peace, plenty, and prosperity. bless you.—*C. C., New York City.*

:S IMPOSSIBLE to count my blessings since I began ;ing the prosperity bank drill. I am exceedingly eful to you for your prayers.—*Mrs. A. W. W., akoneta, Ohio.*

Suffer the Little Children

)T LONG AGO I wrote to request your prayers that my little girl might be able to continue her study ıusic, since she had been given a scholarship in nce. My prayers have been answered, the college ıg extended the scholarship until she is in a posi- to accept it. I am very thankful. May God bless and every worker at Unity.—*T. S., Rocky Mount,*

KED YOU for prayers for my little granddaughter. .e could not get along in her studies, particularly metic. She simply could not master long division, did so want her to pass to the next grade. I am y to tell you that she did pass, and I know that ınswered our prayers. I am very grateful to you ɔur unfailing help.—*Mrs. R. B. G., Tampa, Fla.*

Search the Scriptures

NNOT TELL you how joyful it made me when I w the splendid grade you gave me on my last . It contributed greatly to the pleasure of the ıy season, the good news coming as it did right in idst of it. I must say that this tenth lesson has nded of me the hardest thinking I have done yet. ık I understand it perfectly, though I may not made myself clear on all points. In some ways ms such a simple thing to achieve complete one- vith God. But again, looked at from the stand- of the habit and routine of daily life as it flows it seems an almost impossible dream. However,

I know that "heaven is not reached at a single boun and that these things have to grow into our conscio ness bit by bit. I have traveled a very long way sin taking up this study, and I hope to see more and mo of the old walls of bondage crumbling as I grow. The was and is much room for improvement in my life. has been too full of outside demands on my time a attention, and I am trying to free myself from the little by little. One needs more time in the first sta of growth. I shall always be grateful to you for yo patient and loving help.—*C. E. R., Hemet, Calif.*

My Help Cometh from Jehovah

I THANK GOD that I see more clearly the way, shown through you, dear Unity, and your inspi writings. I feel that I could not go on without UNI *Unity Daily Word,* and *Good Business.* I always f something in them that seems to have been writt especially for me. May God bless and prosper you your good work.—*I. D., Los Angeles, Calif.*

I HAVE GOT more out of the Unity books and perio icals than anything else I have ever read. Uni has provided the long-sought key to Truth that I ha groped for all my life. May God bless you for t wonderful work you are doing for mankind.—*W. H. M Pueblo, Colo.*

Come . . . Hearken unto Me

BY THE GUIDANCE of your prayers I have been sure guided to many grand and glorious blessings. thank you most sincerely for the wonderful help yo have given me.—*Mrs. W. H. K., Toledo, Ohio.*

NEARLY THREE MONTHS AGO I asked you for gui ance in getting a position. I have secured a positio here, and since signing up I have received offers of tw marvelous positions that I couldn't accept as I wa

.dy under contract. I do not regret this, as the y of my present job is larger than they would pay. may discontinue prayers. Thank you for your tance.—*H. V., Miami Beach, Fla.*

I Am the Light

D BLESSES ME more and more, and I am illumined nd inspired through the Unity teachings to serve —*S. E. W., Danville, Ill.*

NT YOU TO KNOW what the Unity teachings are ing for me. When I became mortally distressed se of lack of tenants for my apartment house, a l suggested my writing you for prayers. After tter was written I sought my Bible, and while I eading and praying my doorbell rang, and there tenant. Before the afternoon was over a second ment was rented. My thanks and praise to God is marvelous answer to my prayer! And may He you for your wonderful ministry and spiritual —*S. R., Asheville, N. C.*

Unto Us a Child

OUGH YOUR WONDERFUL HELP and prayers I had very easy delivery at the birth of my baby boy weeks ago. I got along beautifully, and the doc- id I was his best patient. Your maternity les- ere a great help also, and I thank you with all art for your assistance. I am inclosing a love g with my blessing.—*M. W. W., Sandersville, Ga.*

INDEED grateful and happy to send you the news my baby, a fine eight-pound boy, arrived so and easily several weeks ago as to amaze the s and nurses in the hospital. Your sincere prayers ertainly helped me to enjoy the happiness of a son. I left the hospital in the worst weather winter, but I trusted in God, and both the baby are fine. I am most grateful to you for your

wonderful help. You are doing a splendid work, a
I pray for your continued success in helping the wo
to know the Truth.—*R. D., Jackson, Miss.*

Give Unto the Lord

YOU MAY DISCONTINUE prayers for us, as we ha
been most abundantly blessed and prospered
living the principles of Unity. We are faithful to c
tithing, not only of our income but of our time. The
is always something in God's treasury as the nee
require. God bless and prosper you all. We are tr
grateful to God for His blessings.—*Dr. and Mrs. O.*
Peoria, Ill.

DO YOU KNOW that tithing has solved all my pr
lems? Always, no matter how small it is, I
posit God's tenth in my tithe box. And then I mana
to have even more than I had before tithing, and
tithe box is never empty. God manifests Himself
me in so many ways that I can never again doubt
help in every need. I inclose a love offering with
blessing.—*Mrs. D. C., Providence, R. I.*

Study to Be Quiet

YOU MAY DISCONTINUE prayers for my son.
passed his examinations successfully. God bl
you. I deeply appreciate your help at all times.—*M*
M. L., Long Beach, Calif.

I WROTE YOU about a month ago for prayers that
son might pass his college examinations. He is doi
good work in everything now, and I am very grate
for your help.—*Mrs. H. T. H., Dayton, Ohio.*

I WISH TO THANK YOU for your prayers for my s
H——. He is getting along much better in
schoolwork, and has successfully passed his grade.
certainly loves his *Wee Wisdom* and wishes it ca
oftener.—*M. P., Tacoma, Wash.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

---

o you teach and believe that Jesus died for our sins, o we have to repent of our sins? Or do you teach that is no sin?—*Extract from a letter answered by Silent .*

esus may be truly called the Way-Shower, for He in order to show man the way to overcome sin. vas a life of example, and in dying for a short time hen resurrecting His body temple He proved to that it is possible to overcome sin; even the last y—death. If Jesus had merely died in order to e man of the responsibility for sin, then man live in sin and practice wrongdoing, and he could at by dying for man's sins Jesus had relieved him y responsibility and that his actions do not there- have any effect whatsoever in keeping him from ning eternal life. In this event Jesus' mission l have been in vain and His teachings of no spir- value to us; but since He proved to man that sin e completely overcome by living rather than by , His mission was full indeed.

ach experience that comes to man is for a definite se. When man finds that he has sinned or "missed ark of perfection," he can give thanks daily that s learned his lesson; and he can forgive himself, makes him receptive to God's forgiveness. Thus an see that "repentance" does not mean entering negative state of consciousness, but that through nge of thought a person can begin at once to e conditions and bring about a complete change er expressions. This change of thought is abso-

lutely necessary before he can make his complete ov
coming and receive the blessings that he desires.
this way we do believe in "repentance of sin" and
thoroughly believe in "asking God for forgiveness."

There is a big difference between merely "denyi
a condition and "knowing it to be false." One w
merely denies that there is any sin and keeps on liv
in sin and beholding others living in sin is deceiv
himself. However, "knowing sin to be an unreali
is first wiping all sin and wrongdoing from mind a
then from one's life. We do not merely deny that th
is any sin, and then indulge in what others would to
"sin." We wipe all desire for sin out of our mind a
therefore out of our life, and follow as closely as po
ble in the footsteps of Jesus Christ, the perfect exam

From the above you can readily see that we do
teach that there is no "sin." We do teach that there
no reality in sin and that it is only a false appearan
However, those who are "missing the mark of perf
tion" are temporarily immersed in sin, and their o
salvation is to lift their thoughts above it and there
change their mode of living. The first step in overco
ing always is a change of mind. A change of livi
necessarily follows. One's actions are merely the o
picturing of the thoughts that one holds in mind. I
person's thoughts are pure and good, he cannot indu
in wrongdoing and riotous living.

We are sure that when a person thoroughly stud
our teachings he cannot get the idea that we do
believe that there is evil or sin in the world. We tea
the overcoming of sin and evil, not the absence of
However, if all persons would recognize only G
good, as the only power and let good be the sole ruli
force, all evil would soon vanish from mind and the
fore from the earth.

In teaching that "ye must be born again" we a
endeavoring to awaken each individual to the fact th
within his own being resides the true Christ Spirit th
is able to raise him above all human limitations a

an laws. Raised in this way, he will not work nst the natural law of his being but with it, and efore he will establish himself permanently in the dom of health, peace, harmony, and prosperity.

Iy uncle and I prayed, but he passed on. You teach prayer is all-powerful, and I have great faith in prayer. do you account for the failure of our prayers in this ?—*Extract from a letter answered by Silent Unity.*

it is sometimes difficult to see how we or others d be responsible for some of the events that happen, since God is all good, we know that no unhappiness egativeness of any kind can originate with Him. seeming failure lies in our not rising above the ciousness the race has built up about certain things. idea of death is one of the most deep-rooted of race fs. It is accepted so unconsciously that a person n't always realize how much he needs to work to himself from it. When a loved one fails to catch ision of life and wholeness, or when we fail to help rise above his belief, we can find comfort in the n that God's infinite love has provided in the eternal that every one may finally overcome the last ay. Your uncle yet lives in your memory of him, in the care of the Father his future is glorious certain.

---

y Bible tells me that Jesus died on the cross, but you of Him as if He were still alive and in the world. e explain this for me.—*Extract from a letter answered lent Unity.*

Ve believe in Christ, the Son of God made mani- in Jesus of Nazareth, who overcame death, and is now with us in His perfect body as the Way- er in the regeneration to all men. Jesus Christ Himself as the Son of God, demonstrated His sthood, and was called the Christ of God. Every idual has a Christ self, which has the same mind wer and of perfection that Jesus had through the

Christ mind in Him. Jesus promised that we sho
do the things that He did and greater things.

Now all this takes nothing away from the glory
Jesus Christ as the Way-Shower and Savior w
brought men into the light of Truth. He overca
limitation, negative thought, and temptation, a
showed forth the perfect spiritual man. He is our lo
elder brother. We are joint heirs with Him to
Father's kingdom. He is far in advance of us and
still helping mankind in its ongoing toward the hi
calling of the Christ.

We have a great work to do in word, thought, a
deed to follow the great example that He spent
life in setting before us. The only begotten son
God is the Christ man or ideal man, and this the Chr
Spirit will awaken to full glory in every individu

I believe I understand the law of health and prosperi
but there are persons who are well and prosperous but
not happy. Will you explain the law of happiness and c
tentment.—*Extract from a letter answered by Silent Un*

We believe that the same law that brings abo
health and prosperity will also bring about peace, ha
piness, and contentment. However, we never pray f
a specific outcome in our personal affairs but place o
affairs lovingly in God's care and trust Him to bless
in the way that means the greatest happiness for us a
for all concerned. We know that God's will for ea
one of His children is health, prosperity, peace, a
happiness, but since His wisdom is so much great
than our wisdom and His ways are higher th
our ways, we surrender all our desires and lon
ings into His hands. We know that there is a longi
within every soul for God, and at times this desi
seeks satisfaction through personal love and person
companionship. These personal attachments are fin
but we must trust the guiding Spirit within us to dire
us so that we may not bring into our life somethin
that is not for our ultimate happiness.

THE PURPOSE OF UNITY

TY SCHOOL OF CHRISTIANITY is an independent educa-
onal institution, teaching the use of the Jesus Christ
ne in everyday life.

purpose is not to found a new church or sect, but to
nd teach men and women of every church and also
who have no church affiliations to use and prove the
l Truth taught by the Master.

e Unity teachings explain the action of mind, the con-
g link between God and man. They explain how the
affects the body, producing discord or harmony, sick-
r health; how it brings man into understanding of
law.

suggest that you accept what, in our literature, ap-
to you to be Truth, and that you withhold judgment
remainder until you understand it better. If you seek
ly Spirit as your guide into the fullness of Truth, you
now for yourself what is of God and what is of man.

we keep on searching for Truth, we no doubt shall
some of our ideas, until everything short of the per-
ill of God is dropped from our life and from our doc-
There would be no difference of opinion among Chris-
f human ideas did not prevail widely, for there is but
uth, and some day we "shall see eye to eye."

Unity center is an association of Unity students formed
ide and maintain a place of assembly, where the prin-
of practical Christianity, as set forth by Jesus Christ
erpreted in the light of present-day experience by the
School of Christianity, shall be taught under the di-
of an authorized leader.

ty centers and study classes are places of religious re-
for all people, regardless of creed; and places where
instruction in Christian living may be received.

ough its Field Department the Unity School of Chris-
offers an advisory service for the purpose of pro-
high standards of center conduct, and authorizes the
shing of Unity classes and centers.

ormation concerning Silent Unity (Unity School's
department) may be found elsewhere in this maga-

Expression from Student of Home Study Course

"I am sending in my eleventh lesson," writes M H——. "I have studied this lesson, and have fou much in it that I can apply. Sometimes there is a po that I have been neglecting, and the lesson clears it

"After the annotations have been sent to me an am working on the essay, *I then find that I really understanding,* and I thank God for the privilege taking this course.

"I also thank and bless you for the loving-kind that you have always shown me in helping me to derstand and live the life of Truth. I am inclosi love offering, and again I thank and bless you all."

This is typical of the many letters that come to director of the Unity Correspondence School Depa ment. There is no doubt about the thoroughness this home study course or its value to any one who earnestly study and apply its teachings. The stud should enter upon this course with the idea of gain more than intellectual knowledge of metaphysics. purpose should be to know God better, to learn how pattern his life after the teaching of Jesus Christ.

If you feel the desire to advance spiritually, to co into the high consciousness where only good aboun write for the pamphlet that gives full informati about our study course, which you can take right your own home. Unity Correspondence School Depa ment, 917 Tracy, Kansas City, Mo.

Unity Periodical Gains a Friend

"For one year I have received Weekly Unity as gift from a kind friend," writes Mrs. R——. *"I h never heard of this paper before, and now I ha learned to love it and do not want to be without it."*

You can never tell what good may come of yo being a "kind friend" to some one in this way. Jo the Help-One-A-Month Club and send one subscripti

th to some friend. Letters like the one above will ur reward for sharing Truth with others. A directed to the Help-One-A-Month Club, 917 , Kansas City, Missouri, will enroll you as a er. There are no dues.

The Father's Business

e want to share with you a letter that reveals the r of unfortunate men and women for a more ant life, and shows the part that Unity is playing eting their needs:

or some time I have been employed as a 'case r' under the Federal Emergency Relief Associa- My work includes the investigation of homeless nd women and their needs, and each day I am ned by the fine spirit shown by these people in of the disquieting circumstances surrounding It has been my opportunity to spread encour- at among them. I realize that I am about my 's business, so I have managed in my calls to talk to them about the Father of us all. I wish you share with me the joy that comes into their faces ll them about Truth.

y wife and I are subscribers for Weekly Unity, and Good Business, and this makes it possible to leave copies in their homes. These copies are red, read and reread, and then passed on to Our slender stock of reserve literature is gone, e people are begging for more. I am wondering t-70 could send me old copies of Unity literature. two hundred cases on my books, and the need t."

nt-70 rejoices in the eagerness of these men and for Truth teaching, and already a supply of literature has been sent to the writer of this or distribution. Silent-70 sends Unity literature charge to groups and institutions where it is This ministry is made possible by love offer- om our loyal friends.

Appearing This Month in
Other Unity Periodicals

A Chance to Show the Boss

Hartley Williams had been transferred to the p est, most unproductive district in the whole terri that Cranston Brothers served—mining-camp to little crossroad general stores in the mountains. indignation knew no bounds. His predecessor had been able to make his salary out of it, and how c any one else expect to do so? When Natalie sugg that this might be a good chance to show the boss he could do, he sarcastically replied, "Don't make laugh. Even the chipmunks are starving in that te tory." But Hartley and Natalie did not starve. the contrary—but you will want to read the story yourself and learn how they solved their problem ically, joyfully, and successfully. Read "For Serv Rendered," by Craig Davidson, in the June issue Progress.

The Beginning of Salvation

The prodigal son awoke to the realization that cause of his woe was his separation from his fath and this, says Zelia M. Walters, was the beginning his salvation. *Any one who is earnestly seeking change his way of life, to reach a higher spiritual pla will find much to think about in Mrs. Walters's arti "The Shadows Flee Away," appearing this month in issue of Weekly Unity.* The author enriches her m sage with many quotations from the Bible, and it w be of interest and value to every person whether a st dent of metaphysics or not.

Blessings in Disguise

/hen some adverse experience overtakes us we are likely to rebel against it and to wonder why it o our lot. F. B. Whitney says that we should ex- from every experience the good that it brings us n every experience there is a hidden blessing. He n article in the June issue of Unity Daily Word ed "Make Every Experience a Blessing," which *you how to take command of adverse situations nake them yield rich blessings.*

True Wealth Is in the Mind

'e are very likely to think of abundance in the s of money, houses, jewels, and the like. Richard h says, *"Money is not abundance; it is the result undance—the outer expression of an inner sup-* He says that every man is supplied according to iches he has in mind. His article "Attracting dance," appearing in the June issue of Good Busi- *explains the working of the law of prosperity, ives a definite plan by which to solve one's prob- f supply.*

A Game of Many Laughs

here is the boy or girl who does not get a thrill f playing a game, especially one that furnishes of laughs? Such a game is featured in the June of Wee Wisdom. It is called "A Story Game," his gives the clue to its nature. But wait till you what the players are to read out, one after an- when the storyteller comes to a pause in his tive. This is where the fun comes in, and makes ame a delightful one to be played at a child's birth- arty or on some other occasion.

UNITY ANNUAL CONFERENCE MEMBER

Accredited Unity Leaders

The members of the Unity Annual Conference are recogni Unity leaders and teachers who have voluntarily banded togeth for the purpose of upholding a true and consistent standard conducting a spiritual ministry in keeping with the Christ tea ing as interpreted by Unity School of Christianity. These ce ters are open daily for teaching, healing, devotional servic and the sale of Unity literature.

ARKANSAS

Little Rock—Wayman, Mary, Unity, 809 W 15th

CALIFORNIA

Beverly Hills—Rae, R., Unity 371 No. Bedford

Glendale—Johnson, Geraldine, Unity, 119 S Kenwood

Ione—Merriweather, Hazel, Unity Cen, Main and Preston

Long Beach—Newman, Louise, Unity Soc, 432 Locust

Los Angeles—Luke, Emma, Unity Temple, 2120 S Union; Williams, A., Unity Assb, 233 S Broadway

Oakland—Unity Cen, Ebell Club bldg

Pasadena—Stack, Lily, Unity Cen, 11 N Oak Knoll

Richmond—Tiller, Beulah, Unity, 146 2d

Sacramento—Anderson, Naomi, Unity Cen, Odd Fellows' Hall

San Bernardino—Nicholls, Dr. and Mrs. H. P., Unity Cen, 701 Arrowhead

San Francisco—Hulbert, Robert, Unity Temple, 126 Post

Santa Cruz—Higgins, Mary and Roseline, Universal Truth Cen, 151 Garfield

Santa Monica—Hill, Mr. and Mrs. L. L., Unity Cen, 528 Arizona

Stockton—Batson, H., Unity, 822 N Center

Van Nuys—Hider, M., Unity, 14550 Victory

COLORADO

Colorado Springs—Beech, Mabel, Unity Cen, 217 DeGraff bldg

Denver—Burkle, Ethel, Temple of Prac Chr, 1437 Glenarm

DISTRICT OF COLUMBIA

Washington—Feldt, Margaret, Unity Cen, Arlington hotel

FLORIDA

Jacksonville—Miscally, Henrietta, Unity Cen, 725 Hogan

Lakeland—Hennessy, Loretta, Unity Cen, 321 S Mass

Miami—Stoiber, May, Unity, 128 S E 3d

Orlando—Moore, Ocoa, Unity, 409 S Orange

St. Petersburg—Young, Dr. J. W., Unity Church, 646 5th ave S

Tampa—Hyer, Laura and Ramey, Louise, 1st Unity Soc, De Soto hotel

ILLINOIS

Chicago—Hoschouer, W. and Ann, Unity Fellowship, 25 E Jackson; McCollum, Nellie, 1st Unity Soc, 159 N State

Decatur—Daughtry, Mabel, Unity Cen, Woman's Club

INDIANA

Indianapolis—Powell, Murrel, Unity, Century bldg

IOWA

Cedar Rapids—Richardson, Goldie, U Cen, 728 4th ave E

Des Moines—Stitt, Betty, Unity Cen, and Rollins

Sioux City—McClaughry, Elizabeth, U Cen, Martin hotel

KANSAS

Kansas City—Myles, Mary, Unity Grund hotel

Topeka—Pfouts, Harriet, Unity Cen, hawk hotel

Wichita—Schopf, Mabel, Unity Cen, Century bldg

KENTUCKY

Lexington—Clark, Madge, Unity Cen, No ern Bank bldg

Louisville—West, Georgiana, Unity, 1322

MASSACHUSETTS

Boston—Hall, Dr. Arthur, Unity Cen, Huntington

MICHIGAN

Detroit—Gregg, Irwin, Unity Assoc, Ma bee bldg

Grand Rapids—Bailey, Ida, Unity Cen, Sheldon

Kalamazoo—Moffett, Amy, Unity Cen, W Dutton

Lansing—Best, Harvey and Ida, Unity Olds hotel

MINNESOTA

Minneapolis—Ranney, Lila, Unity 1108 Nicollet

MISSOURI

Kansas City—Palmer, Ida, S S Unity Jewell bldg; Wilson, Ernest, Unity 913 Tracy

St Joseph—Morgan, Rex, Unity Cen, pire Trust bldg

St. Louis—Eilers, Hilda, S S Unity 6100 S Grand; Carr, Elsie, Unity Soc, De Balivere

MONTANA

Billings—Wessel, Mary, Unity Cen, No ern hotel

Bozeman—Wessel, Mary, Unity, 301 S B

Butte—Wessel, Mary, Unity Cen, Y M

Great Falls—Huhn, Vivian, Unity Cl Dunn blk

Livingston—Wessel, Mary, Unity, Elks'

NEBRASKA

Omaha—Brass, Lillian, Unity, Electric

NEW JERSEY

Newark—Berry Edith, Unity, Berwick

NEW YORK

Brooklyn—Pomeroy, Ella, Unity Soc, Albee square

Buffalo—Brown, America, Unity Cen, Hertel

ua—Richards, Ella, Unity, 49

—Richards, Ella, Unity Cen, A bldg

—Lynch, Richard, Unity Soc, 33

—Meyer, L. E., Unity, 633 East

dy—Burbridge, Marcellene, Unity 29 University

OHIO

aloney, Jessie, Unity, 34 High

—Andrews, Frederick, Unity Cen, th; Smith, Effie, East Hill Cen, rdison, Oakley Station

—January, Viva, Unity, Carter

—January, Garnett, Unity Cen, 80 r

rouch, Ethel, Unity Cen, Fine dg

—Tahse, Louise, Unity, 117 Ross

OREGON

-Lance, Marion, Unity Cen, 811 0th

PENNSYLVANIA

—Anthony, Earl, Unity Cen, bldg

TENNESSEE

-Chester, Elizabeth, Unity Cen, dison

-Turner, Mary, Unity Cen, 2000

TEXAS

ims, Ruth, Unity, Driskill hotel rsey, Minerva, Unity, Allen bldg; l, Nell, Unity, Athletic Club bldg h—Unity Cen, Worth bldg Forbes, Bertha, Milam bldg

WASHINGTON

Seattle—Rigby, Paul, Unity Cen, White-Henry-Stuart bldg

Yakima—Scott, Christopher, Unity, Wilson bldg

WISCONSIN

Milwaukee—Mallon, Guy, Unity Cen, 3112 W Highland

CANADA

Edmonton—Popple, Anne, Unity Cen, Empire blk

Winnipeg—Bowyer, Edna, Unity, Donalda blk

ENGLAND

Liverpool—Burrows, Harold, Unity Cen, 125 Mt Pleasant; Johnson, Dora, Soc. of P. C., St. Lukes Chambers, Bold Place

Wirral—Johnson, Dora, Unity Cen, "Glendor" Mount Road Upton

HAWAII

Honolulu—Kearns, Harriet, Unity Cen, 2133 McKinley

SCOTLAND

Edinburgh—Hume, Margaret, Unity Cen, 30 York place

HONORARY MEMBERS OF THE UNITY ANNUAL CONFERENCE:

Fillmore, Charles, President Unity School of Christianity

Gable, Francis, Teacher Unity Training School

Handly, Marie, Director Unity Field Department

Ingraham, E. V., Teacher Unity Training School

Jeffery, H. B., Teacher Unity Training School

PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Jnity Cen, 311 W Monroe

ivine Truth Inst, 648 N 7th

CALIFORNIA

Home of Truth, 1300 Grand

-Unity Cl, 16 W Alhambra; en, 19 W Main

—Unity, 1906 18th St

Jnity Cl, 1176 Colusa

—Meta Cen, 209 Park

—Unity Cen, 2122½ Colorado

ity Cen, 105 N Van Ness

—Truth Center, 6633 Sunset

-Unity Tr Min, 426 E Queen

—Unity Cl, 1532 Wilshire blvd; Unity, 148 N Gramercy; West-y Fellowship, 2612 W 7th; Unity S Hill; Church of Divine Heal-W Adams; School of Triunity, rand; Anna McMillan, 4118 Cen-; Fowler Bros, 747 Bdwy; Bul-dvance Bk Co, 628 W 8th; 8th & Hill

Ralph Wilson, 938 Seminary nity Cl, 5365 Bond; J E Hard-Wood (col); H C Capwell & h Cen, 3006 Fruitvale

hurch of Truth, 690 E Orange

eona Ballou, 906 Tribune

ity—Christian Unity, Women's Club House

Riverside—Unity Cen, 3585 Main

San Diego—Unity Soc, 1017 7th

San Francisco—Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall; May Wiggin, 177 Post

San Jose—Christian Assembly, 72 N 5th

Santa Ana—Unity Soc, Commercial bldg

Santa Barbara—Truth Cen, 227 E Arrellaga

Santa Monica—Universal Truth Lib, 1337 Ocean

Santa Rosa—Unity Cen, Masonic temple

Whittier—Unity Soc, 410 S Greenleaf

Willow Glen—Christian Assb, 1305 Lincoln

COLORADO

Denver—Publication Bk st, 514 15th

Pueblo—Truth Cen, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon

Hartford—Unity Reading Rm, 926 Main

New Haven—Unity Cl, Duncan hotel

Stamford—Unity Soc, 74 Park

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cl, (col) 745 Marion; Church of Divine Science, Peninsula club

Jacksonville—Unity Cen (col), 804 Pippin

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage

Guarantee bldg

IDAHO

Boise—Unity Study Cl, 517 N 10th; Truth Cen, Fidelity bldg

ILLINOIS

Bloomington—Unity Cen, 526½ N Main
Chicago—Unity Study Cl, (col) 5105 Michigan; South Side Cl, (col) 4307 S Mich; Divine Science College, Straus bldg; Unity Home of Truth, 116 S Michigan
Galesburg—Unity Cen, Peoples Bank bldg
Moline—Unity Cl, LeClaire hotel
Peoria—Unity Cl, 503 E Maywood
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, 509 S 6th

INDIANA

Muncie—Unity Cen, Hotel Delaware

IOWA

Davenport—Unity Cen, Whitaker bldg
Waterloo—Unity Cen, Lafayette bldg

KENTUCKY

Louisville—Broad Way Unity Cen, Breslin bldg; Downtown Cen, Kentucky hotel

LOUISIANA

New Orleans—Unity Soc, 604 Canal; Unity, Jung hotel

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Red Wing—Unity Cl, 1524 East
St Paul—Unity Cen, New York bldg

MISSOURI

Kansas City—Unity Rdg Rm, Waldheim bldg
St Louis—1st Unity Soc, Kings Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1543 O

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Montclair—Unity Cl, 33 Gates ave
Newark—Truth Cen, 97 S 10th
Plainfield—Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque—Unity Rdg Rm, 306 E Central
Raton—Unity Soc, 321 N 4th

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
Jamaica—Unity, 8825 164th
New York City—Center of Truth, Hotel Roosevelt; Unity Cl, (col) 2 W 130; Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore hotel; Church of Truth, 521 Fifth Ave
Rochester—Unity Cen, Seneca hotel
Syracuse—New Thought, 155 E Onondaga

OHIO

Alliance—Unity Cl, 238 Main
Canton—Unity Soc, 428 Market N
Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead; Little Book Shelf, 1575 E 115th
Middletown—Unity Temple, 1014 1st
Warren—Unity Cen, 2d Natl Bank bldg

OKLAHOMA

Oklahoma City—Truth Reading R
Weaver bldg
Tulsa—Unity Rdg Rm, Commercial

OREGON

Portland—Meta Lib, 405 Yamhill; A
Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel
Germantown—Unity Cl, 231 E Price
Philadelphia—Chapel of Truth, 117 S
Wilkes-Barre—Unity Cl, Miners' Bank

RHODE ISLAND

Providence—Occult Book Cen, 42 W
minister

TENNESSEE

Nashville—Lily Conde Smith, Tulane

TEXAS

Amarillo—Unity Study Cl, 1500 Taylo
El Paso—Unity Temple, 305 E Fra
San Antonio—Unity Soc, Maverick bld

UTAH

Ogden—Unity Cl, 2838 Wash

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The
Marche
Spokane—Church of Truth, 1124 W
Meta Book Shop, 821½ 1st; Unity
shop, Standard Stock Exch bldg
Tacoma—Truth Cen, Hotel Winthrop

WISCONSIN

Beloit—Study Cl, 626 Pleasant

AUSTRALIA

Adelaide—New Thought Soc, Eagle C
bers; Divine Science Cen, 99
William
Brisbane—Truth Cen, Albert House
Sydney—Harmony Cen, Scot Cham
Hosking Place, 86A Pitt st, N S
New Thought Home, Seaforth Cres
Seaforth via Manly

CANADA

Calgary—Unity Cen, 221A 8th ave W
Montreal—Unity Cen, Mt Royal hotel
Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, Broder bldg
Saskatoon—Unity Cen, 314 Canada
Toronto—Unity Cen, 765A Yonge
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 333½ Por

ENGLAND

Boscombe Hants—E Quinion, 20 Gordo
Cheshire—Unity Cen, Glendor Mt rd,
ton B'head; Annie Fairbank, 47
Nicholas rd, Wallasy Village
Leicester—Emma Danson, 94 Upper Ke
London—L N Fowler & Co, 7 Impe
arcade, EC 4; The Rally, 9 Perc
(Tottenham Ct rd), W1; Order of
Golden Age, 155 Brompton rd, SW
Truth Cen, 29 Courtfield Gardens, E
Court
Manchester—Unity Cen, Greg's Bldg
Booth Square

GERMANY

Heilbronn am Neckar—Heilbrunnen-Ver
Frankfurterstr 8

ITALY

Roma—Istituto di Cultura Psichica,
Antonio Bosio, 15

SCOTLAND

Edinburgh—Practical Christianity Cen,
Royal Terrace

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Dep
66 Grace

Among the Best

new publication "Best Stories for Children" recently compiled by R. Brink from the magazines. Among wenty-nine stories in book four are re-ed from Wee Wisdom. entally Wee Wisdom ng ago reached a peak subscriptions, and the s steadily mounting. Visdom is outstanding field of juvenile mag-, and yet it is one of east expensive, the iption price being 1 a year.

Way to a Book

ecent letter from a in Florida had in it a ought that we want s on to our readers. ys:

own copy of Lessons ith is so dear to me that I prefer not to lend it, but when some one comes along who really needs it, I feel that it should go out again and carry the blessed message, so I am ordering another copy to lend in order to have mine by me always."

We feel that this friend has found the answer to a problem that many of us have. Lessons in Truth is a book that we always like to keep at hand for our own use. If you feel this way about it, why not adopt the suggestion of ordering a "lending copy" for the use of your friends. This seems an ideal way to share a favorite book with others.

You Can Get Flexible Binding

We are now out of cloth-bound copies of Creed of the Dauntless, by F. B. Whitney, but we still have a few of these books in flexible binding. If you are planning to order one of these copies, do so now, as Creed of the Dauntless will not be reprinted.

Important Event

The Unity Annual Conference will meet this year, June 30 to July 6, at Unity Farm. While this is of special interest to center leaders, it is our earnest desire that Unity people everywhere join us in prayer at this time. During this Conference there will be prayer periods for individual consecration and for the Unity ministry as a whole. A special program of Scripture readings, prayers, and songs is being prepared, and copies will be mailed to all Unity centers and study classes, so that those who do not find it convenient to attend the Conference may participate at a distance. Wherever you are during Conference week we want you to share in our devotions. "Come away, all of you, to a quiet place and rest."

To Lecture in England

Ernest C. Wilson, editor in chief of Unity publications, is planning to lecture in London, England, during June. Watch for announcements in Weekly Unity and the London Times.

A Gift of Gratitude

"In appreciation of t blessing of sight I am i closing a draft for $25 my co-operation towa publishing Unity Da Word in Braille."

This letter from Mi C—— is typical of the fi spirit shown in the ma letters that are coming us in response to our a nouncement that Uni Daily Word would printed in Braille. Copi of the magazine are se free to the blind who a able to read Braille, gra 1½. Love offerings fr our friends, for which are very grateful, are he ing to defray the expense this publication.

Use Your Imaginatio

Charles Fillmore say "That man has latent poss bilities goes without arg ment . . . What a man ima ines he can do, that he ca do." This statement com from the chapter on "Ima ination" in his book Chri tian Healing. If you ha never developed your ima ination to the point of ma ing it work for you, stud this chapter. *Learn ho*

be what you are in imagination. Christian ing has eleven other ters equally helpful, each is accompanied by ion helps. This book commended for the ad- ed student.

Subject for Meditation

you want to take up a that will *repay you* , begin now to medi- daily on the life and cteristics of Jesus t. Ernest C. Wilson, r of The Contempla- of Christ, found that r devoted to the study e Master's life trans- d his own life, mak- im happier, more con- l, and more successful human relations and work than ever be- He wrote this book result of his medita- You will find The mplation of Christ a and inspiration in own study and effort tern your life after f Jesus Christ.

d Clear"

the July issue of Clara Palmer has n "Stand Clear," an which has a timely . The author found her theme in the impressions that she received in childhood when on numerous occasions she visited a planing mill. A big sign over the door of the machine room read, "Stand clear of your machine." The words "stand clear" fixed themselves in her mind, and she uses them to point a lesson in Truth. Much of human interest is to be found in the true incidents that she records in this article. A subscription for Unity will help some friend of yours to stand free of limitation and find peace.

A Reminder

You can now order for 25 cents any one of the three following booklets: Out from the Heart and Through the Gate of Good by James Allen, and Beginning Again by F. B. Whitney. These booklets formerly sold for 35 cents each.

Better Service

A check or a money order is the most satisfactory means of sending money by mail, and we always appreciate it when our friends use this method instead of remitting in currency.

Sometimes our friends are not exactly definite in telling us how they want their remittances applied. To help us give you better service, won't you always state clearly what you want us to do with the amount you send?

The Habit of Prayer

"No habit bursts full-grown into our lives, but every one comes from a succession of little acts." It does not require much effort to form the habit of daily communion with God, and it is a habit that will result in the outworking of good in your life.

Many Truth students use the page lesson in Unity Daily Word as a part of their daily devotions. Each lesson begins with an affirmation that bears directly upon some everyday problem. Articles and poems of inspiration add to the interest of each issue. Give Unity Daily Word a trial and watch the effect of its teaching upon your life and affairs. Like other Unity periodicals, it is priced at $1 a year.

What Are You?

No description of this book by Imelda Octav Shanklin could do justice the richness of its messag What Are You? must read and studied to be fu appreciated.

As you explore its pag you are struck with t author's firm belief in ma power to make his life w he will. She says: "Li is the virgin soil. Wit you are gifts, treasur abilities. . . . But you w have to bring them into t realm where they can be service."

The author urges you choose an objective a then "permit nothing come between you and y purpose." She says: "Wa ing it enough to make y try enough, you will re your goal."

Miss Shanklin is fu convinced of the fact th "life in itself is perfec You may think that life h treated you unkindly, b she says this is because y "misunderstand and m handle the perfectness life."

In a moment of dejecti you may have asked you self the question "Does li pay?" Miss Shanklin d clares emphatically that li does pay, and that it pa an accurate wage. T chapter "Life Pays" is o of the most interesting.

Other chapters are "Yo Identity," "Your Obje tive," and "Your Resource

Unity Books and Booklets

inners	Caroline Napier	*English or German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity Statement of Faith		.10
	*Working with God	flexible $2; cloth	1.00
Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French*, $.75; *German*	1.00
	Divine Remedies		.50
the ice	Methods of Meditation		.25
	The Silence		.50
aining e Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.50
ira- l	Adventures in Prosperity	cloth	1.00
	All Things Made New	cloth	1.00
	Beginning Again		.25
	Christ Way of Living, The	*German*, $.75; *English*	.50
	Creed of the Dauntless	flexible	2.00
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	Open Doors	flexible $2; cloth	1.00
	Remember	cloth	1.00
	Sunlit Way, The	*German or English*, cloth	1.00
	*Truth Ideas of an M. D.	flexible $2; cloth	1.00
	What Are You?	*German or English*, cloth	1.00
tional	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	*Contemplation of Christ, The		.50
	Metaphysical Bible Dictionary		10.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
nced	Inner Vision		.50
	Selected Studies		.50
	*Talks on Truth	flexible $2; cloth	1.00
	Twelve Powers of Man, The	flexible $2; cloth	1.00
ing lets	Holy Bread		.10
	Song of Life, The		.10
	Where Blessings Begin		.10
	*Where I Am King		.10
	(20 copies of these booklets for $1. Envelopes included)		
ile	Four-Leafed Clover, The		.50
	How Jimmy Came Through		.50
	Little Susie Sleep Ears		.29
	White Stockings and Other Tales		.29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Quick Results from the Bank Dr

"My salary had been cut, but the week following the receipt of my Prosperity Bank, it was restored to the former basis," writes A. P. McK——, "and things in general have improved very much."

"I sent for a Prosperity Bank when I was out of a position," writes Mrs. R——. "A few weeks later I found a notice in my mail telling me to come to work at one of our large stores, and I am still there. Everything points to a steady position."

•

THE Prosperity Bank can help you get results, just as it helped these Send for a Bank and give the drill a trial. Silent U will join you in prayer for your prosperity and succ

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank with full instruction I will use the Bank seven weeks and I will save $3 to se Unity magazine for one year to each of the three frien named below.

Friend's name .....

Street .....

City ..... State .....

Friend's name .....

Street .....

City ..... State .....

Friend's name .....

Street .....

City ..... State .....

My name .....

Street .....

City ..... State .....

U-8-

ITY AND OCCULTISM » »

» » » **What does Unity think about occultism?** This question is asked so often that Ernest C. Wilson answers it in the June issue of **Progress,** in his article "Unity and Occultism." It will set your mind at rest about many of the mysteries of the invisible realm. Mr. Wilson does not discount the power and value of the hidden forces of life, but he feels that spiritual preparation should precede any attempt to explore the unseen world. This article will not only answer your own questions, but will help you to answer the questions of your friends on this subject. Mr. Wilson is the editor of **Progress,** and every issue of the magazine carries some of his writings. **Progress** is an illustrated monthly, presenting constructive fiction, stories from life, Truth articles, interviews with interesting people, and treasure-mapping features. It will come to you twelve months for $1.

▼

CLES OF SPECIAL INTEREST

» » » Very often we are asked about certain things that are emphasized by the established churches. The editors of **Weekly Unity** are therefore planning to publish some special articles in answer to such questions. One of these articles will appear the first Saturday in each month, beginning with the June 1 issue. "The Shadows Flee Away," by Zelia M. Walters, is the first one to be published. It tells about salvation. This would be a good issue with which to begin a **Weekly Unity** subscription for a friend. The price is $1 a year.

SILENT WORSHIP

by Henry Hassell

We still the clamor of our mind,
To Thee, our Father, turn.
In quiet reverence we wait,
Dear Lord, Thy will to learn.

Silent worship, Holy one,
Thy children bring to Thee.
Breathe Thou Thy life upon us now;
Make us forever free.

Thy loving arms are open wide
Thy peace is there to greet:
We enter now the secret place
To find communion sweet.